THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

SABBATH MUSINGS.—NO I.

Comes a high mandate—Rest! 'tis God's own hour:
Keep silence, earth, in all your busy throngs!
Ye who unweariedly do kiss the dust
In true devotion at the shrine of gold,
Exalt your souls to be His worshippers,
Who made your gorgeous ore,—whose hand profuse
Sprinkled Golconda's gems, and o'er Peru
Scatter'd its countless treasures:—He commands,
And swift, subservient, the favoring gales
Waft the brave argosie from farthest Ind;
But for His foes, the furious tempest wakes,
And hides their forfeit wealth adown the deep!
Then worship God,—and let this holy hour
Bear up meet sacrifice of praise and prayer.

And ye of sterner toil, whose rugged brows
Bend to the penalty, and sweat for bread,
Unchain the spirit from earth's turmoil now,
And lose awhile the memory of care;—
'Mid the half-furrowed field bestay the plough,
Bid the twin toilers of the yoke go free,
And aught that yieldeth patient servitude,
Now in the stall, or at some pleasant stream,
Or by the upland court a day's repose,
Whilst ye, in nobler rest, by faith reclined
On the far top of glorious Calvary,
Shall soothe away the bitterness of life
In hope, through Him who hath redeem'd the world.

The tired artisan, adust and sad,
Whose sinewy arm is doomed to be o'erstraught;
In constant plying for a scanty fare,—
Let him forbear the anvil and look up;
Eternal Sabbath!—none are weary there.

And he that fearless mounts the impetuous surge,
Far rushing o'er th' illimitable main,—
Let him remember now to honor God:
And, as he needful climbs the dizzy shrouds,
Heaves the huge anchor, or adjusts the sail,
Still let his thought in holy orison
And praise and thankfulness ascend to Heav'n;
For there's a port above where perils cease,
The bark that anchors there shall ne'er unmoor,
The sea-worn sailor takes his last release
And rests forever on a blissful shore.

It is the Sabbath! let the nations hush
In lowly reverence; and th' eternal hills,
Voiced with an earthquake, roar—Amen,—Amen!

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

(*Continued from page* 189.)

Canon 29.—*Enjoining all due Reverence and Attention in time of Divine Service.*

It is hereby decreed, that all proper care be taken of the places of public worship in this Church, and every endeavor used to have them decent and commodious, kept thoroughly clean and in good repair, and that they be used only for sacred and religious purposes. In the time of divine service the most devout attention shall be given by the people to what is read, preached, or ministered. And that they may glorify God in body as well as in spirit, agreeably to what an apostle enjoins, they shall humbly kneel when the general confession, the litany, and other prayers are read, "making the appointed responses with an audible voice, in a grave and serious manner;" and shall reverently stand up at the repetition of the Creed, and at the reading or singing of the psalms, hymns, or anthems, bowing devoutly at the name of Jesus in the Creed; and when the minister mentions the gospel for the day, the people rising up shall devoutly say or sing, (where the custom hath so been,) "Glory be to thee, O God." And in like manner, when the minister declares the holy gospel to be ended, they shall answer, "Thanks be to thee, O Lord, for this thy glorious Gospel." During the time of divine service no person shall depart out of the place of worship without some urgent and reasonable cause.

Canon 30.—*Respecting National Fasts and Thanksgivings.*

All national fasts and thanksgivings enjoined by the civil authority shall in this Church be religiously observed; and every bishop shall give directions to his clergy what form of prayer they are to use on such particular occasions.

Canon 31.—*For Appointing Diocesan Synods, and regulating the business of the same.*

A diocesan synod shall be holden annually in every diocese of the Church, at such time and place as the ordinary, or as the dean empowered by him shall appoint, and shall consist of the bishop, the dean, and such clergymen as have been instituted to their charges; and shall be attended by all the clergy of the diocese, unless hindered by some sufficient cause, whereof notice shall be given to the diocesan. And if no such notice be given, the absentee shall be subjected to the censure and reprimand of his ordinary. Previously to the sitting of the synod, divine service shall be performed, and a sermon preached by one of the clergy in rotation. After which, the synod being duly constituted by the ordinary, or in his absence by the dean, every incumbent shall lay before the meeting a report of the state of the congregation under his charge, containing the number of souls and communicants in it, of baptisms, marriages, and deaths, of persons catechised and confirmed, of communicants at the several festivals and other communions, and a list of the stranger clergymen who have preached in his chapel within the year, and such other particulars as the bishop shall prescribe; all which reports shall be entered by the clerk in the Diocesan Minute Book. Every diocesan synod may also suggest rules for the regulation of ecclesiastical affairs, which, if approved by the bishop, and not inconsistent with the constitution and canons of the Church, shall have the force of laws within the diocese.

Canon 32.—*Appointing General Synods, and regulating the business of the same.*

Every general synod shall consist of two chambers; the first composed of the bishops alone; the second of the deans, the Pantonian professor of theology *ex officio*, and the representatives or delegates of the clergy; one such delegate being chosen by and from the incumbents of each diocese. The second chamber shall elect a preses or prolocutor, who shall at all times have free admission to the first chamber, when communication is on either side required.

Canons and rules for the order and discipline of the Church shall be made and enacted by a general synod only; and no law or canon shall be enacted, abrogated, or altered, but by the consent and with the approbation of the majority of both chambers. If the chambers shall happen to be equally divided in their opinions on any question, the primus in the upper house, and the prolocutor in the lower, shall have the casting vote.

And whereas the assembling of a general synod can only be necessary when important business occurs in the Church, it is hereby decreed that the times for holding such synods shall be left to the determination of a numerical majority of the bishops. When any bishop is disabled from being personally present at a general synod, through infirmity or pressing inconvenience, (to be duly notified to the primus, and by him to the other bishops,) he may propose to the synod, in writing, any measure which he shall judge expedient, or express his opinion concerning any question or matter to be brought before the synod, which opinion shall be entitled to due consideration and respect, but shall not be held as his canonical vote.

When a general synod shall be convoked, or an Episcopal synod called, for any specified purpose, the bishop who shall neglect to attend either of these meetings, without sending to the primus a sufficient excuse for his absence, arising either from bad health, the infirmities of old age, or some very important business which absolutely demands his presence elsewhere, shall incur such a censure by his colleagues in office as to the majority of them his conduct may appear to deserve.

And any member of the other chamber, whether dean, or delegate, or professor, who without sending a similar excuse either to the primus or to his own diocesan, shall neglect to attend a general synod to which he has been regularly summoned, shall, if a dean be deprived of his office, and if a delegate be declared inadmissible to any future synod.

Canon 33.—*On the Legislative Power of General Synods.*

A general synod of the Church, duly and regularly summoned, has the undoubted power to alter, amend, and abrogate the canons in force, and to make new canons; and the said alterations, amendments, abrogations, and new canons, being in conformity with the recognised constitution and acknowledged practice of this Church, shall not only oblige the minority in the said synod, but all the absent members of the Church.

Canon 34.—*Appointing Episcopal Synods.*

It is hereby decreed, that an Episcopal synod shall be holden every year, at such time and place as the majority of the bishops shall appoint, and that no such synod shall be deemed canonical unless three bishops at the least be present. Episcopal synods shall receive appeals from either clergy or laity against the sentence of their own immediate ecclesiastical superior.

Canon 35.—*Prescribing the Conditions of Appeal.*

In any differences which may arise between a pastor and members of his flock, which cannot be amicably settled, the matter in dispute must be carried in the first instance before the ordinary; and if either party think themselves aggrieved by his decision, then the case may be appealed by letter or petition to a synod of bishops. But no such case can be carried before an Episcopal synod until the ordinary's decision be first had thereon; and no appeal against his decision shall be admissible unless the contending parties solemnly promise to hold the sentence of a majority of the bishops present final and conclusive; such regulation being conformable, not only to the canons of the universal Church, but also to the principle laid down by our Saviour himself, "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

And moreover, it is further provided by this statute, that if any dispute arise between a deacon and his bishop, or a presbyter and his bishop, (the congregation in which the deacon or presbyter officiates in no way participating therein,) it shall be lawful for the said deacon or presbyter to appeal to the Episcopal College, under the condition already specified, viz., that the appellant give a solemn promise to receive the sentence of a majority of bishops canonically assembled as final and conclusive.

In all cases of appeal the appellant or appellants may be heard personally in his or their own defence, but not by counsel.

(*To be continued.*)

From a Visitation Sermon of the Rev. Dr. Hook.

A CALL TO UNION ON THE PRINCIPLES OF THE ENGLISH REFORMATION.

Sirs, ye are brethren; why do ye wrong one to another? Acts vii. 26.

It would be a work of supererogation if in addressing such a congregation as the present, I were to insist on the important duty incumbent upon all who are commissioned to preach the Gospel, and to act as the governors of the Church of Christ, of maintaining the truth, and the whole truth as it is in Jesus—of declaring all the counsel of God. By the injunction of this duty, the highest of our mental faculties and the most vigorous of our intellectual energies are all enlisted on the side of religion, and our lifetime is to be employed either in ascertaining the will of the Almighty or in vindicating his ways to man. But so long as differences shall exist in the capabilities and powers of different minds, it will be scarcely within the circle of possibility to avoid, in the discharge of this duty, some diversity of opinion, and in consequence, occasional discussion and debate; nor has it ever been the wish of the Church to silence such discussion or to prescribe all difference of opinion. Coincidence of opinion, even in points which are not fundamental, is of course desirable, but it is not to be laid down as one of the necessary terms of communion. It is to a wish and endeavor to secure a perfect coincidence of opinion that we may trace the formation of many religious sects; and on this account it is that the persons composing each separate sect are comparatively few in number, while the sects themselves have, like meteors, glared for a time and then sunk into nothingness. The system of the Church has, on the contrary, always been to preserve the unity of the spirit in the bond of peace, by insisting not on an identity of subordinate opinion, but simply on an identity of principle. Within certain prescribed limits she has always permitted a considerable latitude of opinion. Beyond those limits are the regions of heresy; within them she permits her children piously to inquire and fearlessly to discuss. Unless this latitude were permitted, one of two things would inevitably follow; either all discussion would cease, and the result would be a spiritual stagnation and apathy, than which few things can be more injurious to the cause of truth, or discussion would always lead to a breach of communion and split us into factions and sects. By those who agree in principle, certain data are assumed as indisputable, and so long as those data are honestly acknowledged, much difference of opinion is allowable, but in either advocating or refuting an opinion under these circumstances no one has a right to speak of his opponent as a heretic, since heresy means, in fact, the denial of the acknowledged data.

Much confusion has been caused in the minds of men by their supposing that the religionists of England are to be divided, so far as principles are concerned, into two classes only, whereas in point of fact we are divided into three; the Churchman, who may, from his avoiding the errors of the two opposite extremes, be called both a Protestant and a Catholic; the Romish Dissenter or Papist; the Protestant Dissenter or ultra Protestant. And union among these can never be expected by wise and practical men, until, as distinct classes, two of them become extinct by merging into the third; that is, until their distinct and distinguishing principles cease to exist.

The origin of this threefold division is to be traced to the Reformation, and to the manner in which that great movement was conducted in this country.

No view can be more erroneous than that which would regard the English Reformers as men, who having devised a peculiar system of theology, were determined to supplant the established system that they might put their own in its place. Their object was simple, intelligible, and practical; it was to correct abuses in the existing Catholic Church, which had come down to them from their ancestors, and of which they were themselves the bishops and spiritual pastors. Those abuses,—deviations from the real principles of the Church,—were gradually discovered, and as from time to time they were brought to light, it was the endeavor of our Reformers gradually, and as opportunity occurred, to supply a remedy by regular and canonical means. From the commencement to the conclusion of their holy work, they indignantly repudiated the idea of their wish to overturn one Church and to establish another; a charge continually brought against them by the advocates of Popery. For example, in the reign of Henry VIII. it was enacted, that neither the king, his successors, nor his subjects should apply to the bishop of Rome for any dispensation, faculty, or delegacy. This was the first blow at the Papal usurpations in this country; but anticipating the kind of attack which would be made by the partizans of Rome, and to prevent misconstruction and misrepresentation, it is expressly provided that "nothing in this act shall be interpreted as if the king and his subjects intended to decline or vary from the congregation of Christ's Church in any thing concerning the very articles of the *Catholic* faith in Christendom, or in any other things declared by holy Scripture and the word of God necessary for their salvation." (Collier, Ecclesiastical History, ii. 84, 85.) In the orders for regulating the pulpit, in 1535, the clergy are directed to pray for the Catholic Church of Christ, and of this our Catholic Church of England our sovereign lord King Henry VIII. is declared to be immediately under God the supreme head. (Collier, ii. 100.) And Tonstall, in his letter to Cardinal Pole, explains very clearly the intention which at this period of the Reformation existed. "To the charge," he says, "of the king's departing from the *catholic* communion, his highness is much injured by the imputation; for it has all along been his practice to adhere to the unity of the *Catholic* Church, to maintain the ancient doctrine, and to conform to the worship and ecclesiastical government of the rest of Christendom." "It is true," he continues, "that he has rescued the English Church from the encroachments of the court of Rome, but if this be singularity, he deserves commendation, for the king has only reduced matters to their *original* state, and helped the English Church to her ancient freedom." (Collier, Eccles. Hist. ii. 136.) At the trial of Lambert, in 1538, the Reformation had considerably advanced, but still on the same principles; for Day, Bishop of Chichester, in the speech by which the trial was opened, observed that the king had thrown off the usurpations of the see of Rome, discharged some idle monks, renounced the idolatrous regard for images, published the Bible in English, and made some lesser alterations in the Church, but that he was nevertheless resolved to keep constant to the *catholic faith and custom*. (Collier, ii. 151.) And in the spring of 1543, the act for the advancement of true religion and the abolishment of the contrary, declared it to be expedient to "ordain and establish a certain form of pure and sincere teaching, agreeable to God's word and the true doctrine *of the Catholic and Apostolic Church*." (Jenkyn's Cranmer, i. 36.)

The facts here stated are sufficient to show that the holy work of Church Reformation, if gradual, had still been great and effectual even in Henry's reign; in that of Edward our Reformers proceeded more rapidly, and did some things perhaps inconsiderately, but still the same principle was professed. In his speech at the opening of the Convocation we find the archbishop of Canterbury, Cranmer, exhorting the clergy to advance further in their Reformation,—but how? By throwing off some *unprimitive* remains. (Collier, ii. 233.) And by the statute of 1547, which sanctioned the giving of the eucharist in both kinds, a reference is made, in justification of the proceeding, to the common use and practice both of the apostles and *of the primitive Christians by the space of five hundred years*. (Collier, ii. 236.) In the king's injunction against images, it is stated as a reason, that "the Catholic Church made no use of representations of this kind for many years." (Collier, ii. 241.) In the Act of Uniformity, after alluding to the various rituals and liturgies at that time used in England, it is affirmed that his majesty appointed the archbishop of Canterbury, with several others of the most learned bishops and divines, to draw up an office for all parts of divine service, and that in doing so they were to have regard to the directions of the holy Scripture, *and the usages of the primitive Church*. (Collier, ii. 263.) In reply to the demands of the Devonshire rebels, Archbishop Cranmer, acting authoritatively, particularly insisted to them "that the practice and belief of the Church of England was agreeable *to the decisions of the general councils*, while the decrees they (the rebels) talked of were mere stretches of the court of Rome to enslave the rest of Christendom." (Collier, ii. 271.) Again, in the answer of the king's council to the princess, afterwards Queen Mary, in 1551, penned most probably by the archbishop of Canterbury and by Ridley, bishop of London, it is averred, "that the English Reformation had recovered the worship to the directions of Scripture, and the *usage of the primitive Church*." (Collier, ii. 311.) And when the Prayer-book was translated and corrected, and brought to its present form, it was recommended by the clergy to the laity in these words, "Here you have an order of prayer, and for the reading of Scripture, *much agreeable to the mind and purposes of the old fathers*;" (Preface to the Prayer-book,) and as such it was received by the laity; it was received as "a very goodly order agreeable to the word of God *and the primitive Church*." (Collier, ii. 320.) In Queen Mary's reign Cranmer offered to justify the English communion service both from the authority of Scripture *and* the practice of the primitive Church. (Collier, ii. 347.) What indeed was his defence of our communion service? What his objection to the mass? Of the first he asserted, "It is conformable to the order which our Saviour Christ did observe and command to be observed, and which his apostles and *the primitive Church* used many years; whereas the mass in many things hath not only no foundation of Christ's apostles *or the primitive Church*, but is manifestly contrary to the same, and containeth many horrible abuses in it." "And when they, the Papists, boast of the faith which has been in the Church these thousand years, we will join them on this point; for *that doctrine and usage is to be followed which was in the Church fifteen hundred years past*. And we shall prove that the order of the Church set out at this present by act of Parliament is the same that was used in the Church fifteen hundred years past. And so shall they never be able to prove theirs." (Archbishop Cranmer's Declaration Concerning the Mass, Works iv. pp. 2, 3. Jenkyn's Edit.) In like manner the imprisoned clergy, in that reign of terror, made a similar but more extensive offer to justify the reformed doctrine and worship by Scripture *and antiquity*, and this under the highest penalties. Their expressions, indeed, are as striking as they are strong, "If they failed in maintaining the homilies and service set forth in the late reign, or in proving the unlawfulness of the Popish liturgic forms, and that *by Catholic principles and authority*, they were willing to be burnt at the stake, or to submit to any other death of ignominy or torture." (Collier, ii. 378.) On the accession of Elizabeth, in 1559, a public and authorized disputation was held between the abettors of Popery and the upholders of the Reformation. On the side of the Reformers the most prominent was Horne, Dean of Durham, and he commenced by professing at once the deference which his friends acknowledged to be due to the authority of the Catholic Church, declaring the willingness of the English Reformers to refer the whole controversy to the holy Scriptures *and the Catholic Church*, but maintaining at the same time that by the word of God they meant only the canonical Scriptures, and by the custom of the primitive Church, the general practice of Catholics for the first five centuries. (Coll. ii. 416, Conf. Strype's Annals, Appendix, 1465. Burnett's Records, ii. 474.) In the same sentiment did the laity concur, when in a subsequent act of Parliament the authority of the first four general councils was recognised. (1 Eliz. c. 1, sec. 36, A. D. 1558.) We have heard already the declaration of one sovereign at the commencement of our Reformation, that it was not intended to set up a new religion, but merely to correct abuses in the Church,—and precisely the same assertion was made at its completion by Queen Elizabeth. In her reply to the Roman Catholic princes she proclaimed, "that there was no new faith propagated in England; no religion set up but that which was commanded by our Saviour, *practised by the primitive Church, and approved by the fathers of the best antiquity*." (Coll. ii. 436.) Moreover, the very Convocation of 1571, which originally enjoined subscription to the Thirty-nine Articles, confirmed at the same time the principle of the English Reformation, by decreeing that nothing should be taught as an article of faith except what is supported by the authority of Scripture and catholic tradition, (Can. de Concionatoribus. Wilkins' Concilia, iv. 267,) which principle is again authoritatively proclaimed in our thirtieth canon, wherein it is affirmed that "it was not the purpose of the Church of England to forsake or reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in *all* things which they held and practised, and that therefore it doth with reverence retain those ceremonies which do neither endamage the Church of God or offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the apostolical Churches which were their first founders." (Canon 30.)

I shall not detain you by pointing out how that principle was still avowed and acted on, when in the reigns of James I. and Charles II. some further reformations were effected in our Church, but I proceed to show how another principle was introduced among the English Protestants.

The foreign Reformers were not placed under the same advantageous circumstances as favored the proceedings of those who conducted the reformation of the English Church. They were not generally the rulers and governors of their respective churches. As abuses were discovered they protested against them, they called for reform, yet had no wish or intention to separate. But in most of the foreign Churches the bishops, instead of correcting, defended the corruptions, and in process of time the anti-reformation party succeeded in driving from their communion the friends of the Reformation. Thus the Protestants were obliged, by circumstances, to form for themselves separate and independent religious communions. But in doing so they devised no regular system, for they seem to have regarded the measure to which they were compelled, as one of only a temporary nature, and having solemnly appealed to a general council, they hoped that the time would come when the western Church would reform itself, and receive once again into its bosom those whom it had unjustly expelled for advocating its true principles. But it was not long before, among the less enlightened friends of the Reformation, a spirit of fanaticism was excited; and acting, like the man who continued to whet and whet his knife until at last there was no steel left in it, they wished to abscind every ordinance, phraseology, and doctrine which might seem to connect them even indirectly with Rome, and desired new ceremonies, a new system of theology, a new theological vocabulary, a new Church. And they were not long without a leader in a man of vast mental powers and of ardent piety, but of an austere temper and strong personal ambition, John Calvin. Instead of comparing, like our own Reformers and the early Protestants of Germany, the existing system of theology with Holy Writ and the traditional doctrine of the early Church, he invented an entirely new system of his own, to which, with more than papal intolerance, he called for a prostration of the judgment, and he proceeded to the length of shedding human blood to support it. Instead of seeking to reform the Church, he was ambitious to build up a sect which might serve as a model to all other religious communions, and over which he seemed willing to usurp such authority as to render it doubtful whether he did not intend to divert to Geneva the appeals which had been formerly made to Rome.

When the persecutions of Queen Mary's reign drove so many of the English abroad, there were some of our countrymen who, first at Frankfort and afterwards at Geneva, were prepared to decry the English Reformation for not having proceeded far enough, and to embrace the foreign system of the Swiss sect. By Calvin our Prayer-book was denounced as containing fooleries, only tolerable from the exigency of the times, and it was determined to supply its place by a ritual less accordant with the ancient form of worship, and more conformable to the Genevan model. Instead of coinciding with our English Catholic reformers in their deference to antiquity, they referred, when Scripture was ambiguous or doubtful, to the writings of Calvin, and regarded as heretical all who refused to receive his dogmas as truth.

And thus when the persecuted Protestants returned to England, on the accession of Elizabeth, the English Church was composed of three distinct parties, all animated by distinct principles: those who wished not to adopt any foreign system of theology, but merely to complete the Reformation of their ancient national Church, by doing what was absolutely necessary for the purpose, and nothing more; those who were enamored of the Helvetic Reformation, and complained that our reformers had not gone far enough: and those who, complaining that they had gone too far, were adverse to the Reformation altogether.

Many and bitter were the disputes that arose and it was not long before the bolder and more consistent of the followers of Calvin separated from the Church, which they regarded as *semi-papistical*, and formed independent conventicles. As persons assuming to be the supporters of a purer system of reformation than that which had been adopted by our English Reformers, they were known by the designation of Puritans. Their example was soon after followed by those of the opposite extreme, who were the advocates of the discarded corruptions. These persons entered clandestinely into a correspondence with the Pope of Rome, who sent some Spanish and Italian priests to officiate among them; and adopting another foreign system, that established at the Council of Trent, they formed that schismatical sect from which the present English Romanists or Papists are descended.

To be continued.

From the United Service Journal.

EXTRAORDINARY SECT OF FANATICS IN INDIA.

Ever since I have been in India I have heard of a class of Mussulmans, the disciples of a sect or saint, by name Shaikh Ruffai, who, in order to impress the unbelievers with the truth of the Mussulman faith, imparted to his followers the power of plunging swords and daggers into their bodies, cutting off their tongue, frying it, and putting it together again, cutting off the head and limbs, scooping out the eye, and, in truth, doing with their bodies whatsoever it pleased them to do; all of which Col. G——, in company with a clergyman, a Mr. R——, had seen, when the latter grew sick and ran out of the place, declaring it was the power of Satan, which to this day he believes, and the Colonel that it is done through the power of the art magic, at which I, of course, laughed, and declared that, so soon as a man of the regiment (by name Shaikh Kureem, one of these Ruffai) should return from furlough, I would witness the exhibition.

A large tent was accordingly pitched, and fifty lamps furnished, and plates full of arsenic, and quantities of a plant of the cactus tribe filled with a milky juice, a drop of which, if it fall on your skin, blisters it, and a large quantity of the common glass bangles, or bracelets, worn by the women, and daggers, and swords, and things like thick steel skewers, and other horrid-looking weapons like a butcher's steel, only with a large handle covered with chains, and about twenty Ruffais to beat all manner of drums: and so, when all was ready, about five of the officers left the mess-table with myself, and along with us about a hundred sepoys crowded into the tent. When we were seated and silence obtained, the work commenced by a sort of chant from their sacred books, the drum-beaters joining in and keeping time; the chant increased at length both in noise and velocity, until having worked themselves into an ecstacy, they seized hold of the instruments, the body kept in a sort of swinging motion, some plunged the skewer instruments, one through each cheek, another through the tongue, a third through the throat, and then commenced stabbing themselves with swords and daggers, and all sorts of nasty instruments. Others cut off their tongue, and having roasted it in the fire put it in their mouth again, when it immediately united; they eat the arsenic and blistering milk plant, whilst others munched the glass bangles as though they were the greatest delicacies. This was all done within half a yard of my knees, for they came up close to me with many lamps, in order that I might see there was no deception; and I do assure you that it made me feel sick, and produced any thing but an agreeable sensation on my mind, for to this moment I know not what to think of it. I am not superstitious; and, although the Colonel and numerous most respectable natives had declared to me that they *did* actually do these things, and that, if a sense were to be in any manner trusted, they had *seen* it all done, I would, nevertheless, not believe it. I was told beforehand that it required faith and purity on the part of the performer, and that then not a drop of blood would follow, but that, otherwise, a few drops of blood would sometimes follow the instruments, and the performer would receive some slight injury.

On taking my departure from the tent I happened to say that I should at all events think more honorably of their prowess if I saw them exhibited in the open face of day, and divested of noise, motion, paraphernalia, &c. On the following day, whilst reclining on my couch at about two o'clock, reading an English newspaper, without a servant or a soul near me, in rushed their Kazee, (priest or judge,) his hand full of instruments, which, throwing upon the ground, he seized one, plunged it through his cheek on the left side, another on the right, a third through his tongue upwards, so that it stuck into his nose, another through his throat; he then stabbed himself with a bright and sharp creese, which entered his body about three inches; not a drop of blood fell: he was going to cut off his tongue, I begged of him to desist. I was, in truth, perfectly nauseated at the sight. The man was in a state of frenzy, and really looked frightful, his face stuck full of instruments, and stabbing and cutting himself with all his might. I sang out for some people, and turned him out.

I have now told you what I have seen, and yet I will not ask you to believe it, for I know not myself what to think. There are many persons of very strong minds in other respects who firmly believe, and who do not hesitate to declare their belief, that, although driven out of Christendom, demonology, witchcraft, necromancy, and the entire list of black and forbidden arts and powers, are abroad and in full existence in India. And I must declare that I will never again trust my senses if I did not see all that I have told you. I examined the instruments, I saw them drawn out of the flesh, and no scar, or blood, or mark left; I also saw a man eat and swallow three ounces of arsenic, and crunch and swallow glass bangles innumerable; and yet, although "seeing is believing," I can scarcely say that I believe what before a court of justice I would swear I had seen.

From Staunton's Dictionary of the Church.

LENT.

The holy seasons appointed by the Church will generally be found to date their rise from some circumstance in the life of our Lord, some event in scripture history, or a desire to keep in remembrance the virtues and piety of the saints who adorned the early Church. But the origin of the season of Lent is not so obvious, though it is usually supposed that Lent is observed in commemoration of our Saviour's temptation and fasting of forty days in the wilderness. It is most probable that the Christian Lent originated from a regard to those words of the Redeemer, "*The days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.*" We learn from the history of the Church, that the primitive Christians considered that in this passage Christ had alluded to the institution of a particular season of fasting and prayer in his future Church. Accordingly, they, in the first instance, began this solemn period on the afternoon of the day on which they commemorated the *crucifixion*, and continued it until the morning of that of the *resurrection*. The whole interval would thus be only about forty hours. "But by degrees this institution suffered a considerable change, different however at different times and places. From the forty hours, or the two days originally observed, it was extended to other additional days, but with great variety in their number, according to the judgment of the various Churches. Some fasted three days in the week before Easter, some four, and others six. A little after, some extended the fast to three weeks, and others to six, and other Churches appointed certain portions of seven weeks in succession. The result of all this was the eventual fixing the time at forty days, commencing on the Wednesday in the 7th week before Easter, and excluding the intermediate Sundays." It is not however, to be supposed that the Church remained *long* in uncertainty on this point, for it appears that the Lent of forty days can be traced to a period very near that of the apostles.* That its term of forty days was settled at a very early period, is evident from the writings of the bishops of those times, who refer us, in vindication of it, to the example of Moses, Elias, and our Lord, all of whom fasted forty days. From all this, then, we arrive at the conclusion that though fasting is frequently alluded to in the Scriptures as a Christian duty, yet the *set times* for it are to be referred *solely* to the *authority of the Church*. It may here be remarked, that the name we apply to this season, is derived from the time of the year when it occurs. The term *Lent*, in the Saxon language, signifies *Spring*; and as we use it, indicates merely the spring fast, preparatory to the rising of Christ from the grave.

The Lenten fast does not embrace *all* the days included between Ash-Wednesday and Easter; for the *Sundays* are so many days above the number of 40. They are excluded, because the Lord's day is always held as a *festival*, and never as a *fast*. These six Sundays are, therefore, called Sundays *in* Lent, not Sundays *of* Lent. They are in the midst of it, but do not form part of it. On them we still continue, without interruption, to celebrate our Saviour's resurrection.

The principal days of Lent are the first day, Passion Week, and particularly the Thursday and Friday in that week. The first day of Lent was formerly called "the Head of the Fast," and also by the name which the Church retains,—Ash-Wednesday. In the Church of England there is a solemn service appointed for Ash-Wednesday, under the title of a "commination, or denouncing of God's anger and judgment against sinners." This was designed to occupy, as far as could be, the place of the ancient penitential discipline, as is sufficiently declared in the beginning of the office in the English Prayer-book. On the review of the Prayer-book by the General Convention of the American Church, it was thought proper to omit this office, only retaining three of its prayers, which are now inserted after the collect for Ash-Wednesday. The last week of Lent, called Passion Week, has always been considered as its most solemn season. It was called "the Great Week," from the important transactions which were then commemorated,—and "Holy Week," from the increase of devotional exercises among believers. The Thursday in Passion Week is that on which we celebrate the institution of the Lord's Supper, it being on this day that CHRIST first partook of it. The epistle for the day has been selected by the Church with a view to this fact. On the following day we commemorate the sufferings, and particularly the death of our Saviour CHRIST. And from the mighty and blessed effects of these in the redemption of man, the day is appropriately called "Good Friday." As this day has been kept holy by the Church from the earliest times, so has it also been made a time of the strictest devotion and humiliation.

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*The sixty-first apostolic canon is in these words, "If any bishop, priest, deacon, reader, or singer, do not keep the holy fast of Lent, forty days before Easter, or the Wednesdays and Fridays, let him be deposed, if he be not hindered by some bodily infirmity; but if he be a layman, let him be suspended from communion."

From these brief remarks, (for many of which we are indebted to Bishops Mant and Wheatly,) *will* be seen the authority, the antiquity, and the purport of the season of Lent. It was no invention of a corrupt Church in the dark ages, when the greater part of the world was burdened with a ponderous load of ceremonies; but it was in full vigor when Christianity was in her prime, when she could boast of a high degree of purity, zeal, and holiness. We do not need to be informed that in the Romish and other Churches Lent has suffered some abuse. We know the fact, and acknowledge it; but if it were on this account rejected, we should proceed on a mere sophism, and with equal reason might reject the *holy communion*, because in another Church it is held in connection with the dogma of transubstantiation. If we are to cast aside every thing in religion which has been abused, it is a question whether any thing would be left but simple atheism; for not a doctrine or observance can be mentioned which has not, in some age of the Church, been coupled with extravagance and fanaticism, and has suffered long and patiently, till some bold spirit came forward to strip away the delusion, and restore the truth in its ancient beauty. It is the aim of the Episcopal Church, to follow as far as she can, the consecrated usages of primitive antiquity. She would ascertain the doctrines and forms of the generations of Christians who lived next after the apostles; and having found these, she embraces, preserves, and teaches them, even though they may have been surrounded for awhile in other Churches with corruption. The Church is not so unwise as to throw away the jewel because dust has accumulated on its surface, but rather removes with care whatever is superfluous, and restores it to its original lustre. If there is any superstition in Lent let it be proved, and it will soon be purged away; but the objector should bear in mind, in this as well as in other matters, that the greatest superstition is that which, in its own self-adoration, becomes ***really*** superstitious in assailing ***imaginary*** superstition.

COMMUNICATIONS.

For the Churchman.

THOUGHTS UPON CHRISTIAN MISSIONS.

Should it not be matter for much humiliation and prayer to such, in our beloved Church, as are endeavoring by GOD's grace to walk in all his commandments, to behold any of her members divided upon a plain point of duty, and making a controversy of their Saviour's last command? "Go, and teach all nations:" is *this of transient obligation*? or is it to continue to the end of the world? And can we reasonably expect his presence with us, unless we endeavor to fulfil it? If our Master had not given his Church the *power* to obey, well might she use the language of the slothful servant, "I knew then that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." But look at Christendom! See her abounding in wealth and privileges! From her luxury alone might the wants of a perishing world be supplied! Should we then hesitate as to *our own course* of conduct, or be divided upon a point of positive and unyielding duty, because the worldly and covetous are unwilling to give of their abundance, or the professing Christian to come up to his true requisitions? As members of that body of which CHRIST is the head, let us endeavor to keep in mind his last divine injunction, and not to say, in the spirit of the Syrian leper, "I know I am commanded to send the Gospel to all nations—but it is better and more expedient for me to supply all the wants of my brethren at home." Charity certainly begins here—but if it is of the same kind as of our blessed Saviour, though not possibly the same in degree, it should know no limits; it should extend to every suffering child of Adam. Oh, that all the members of our Church were united in the one great and magnificent design, which was first proclaimed by angels to the shepherds at Bethlehem: that they would take up and prolong the strain, which as yet they have done but too faintly, until the news of the great salvation shall reach all people! The Church certainly has the power, if she would but exert it, to obey all her LORD's commands; but never let her, because unwilling to make a sacrifice, endeavor to do them away. GOD is not straitened in his resources. He needs not our wealth for the conversion of the world. The silver and the gold are his. He does but blow upon our riches, and they quickly fly away. If Christians could only be made to feel their accountability as stewards of their LORD, they would not idly waste, as they do, the greater part of their substance upon themselves. They would think of the day in which he will reckon with them, and reward or punish as they have used or abused their trust. Did this spirit actually prevail, we would no longer hear any distinction made between domestic and foreign missions: the motto which our Church adopted at one of her General Conventions, "the field is the world," would be echoed by all her members; and means fully adequate to supply the spiritual wants of all mankind would be freely provided. Not that they would all be converted, any more than they are in our own country by the preaching of the Gospel; but they who reject it would, like ourselves, be left without excuse. Suppose the early Church had questioned the expediency of her LORD's command to "go into all the world and preach the Gospel," which she might have done with more plausibility of argument than we can, what must have been the issue? and why should the obligation be less binding upon us? The command extends to the end of time; souls are as precious now as they were then; we have the same field, the world, before us; and out of its present population, how many are involved in more than midnight gloom. And is not the preaching of the Gospel as requisite now to dispel that darkness as it was eighteen hundred years ago? How should it shame our lukewarmness into zeal and increased activity, to behold those few, devoted, persecuted Christians, coming forward with noble self-sacrifice, not calling what they possessed their own, but selling all they had and laying it at the apostles' feet! So was the light spread quickly throughout the whole world; and the Church, after much opposition and bloodshed, so established herself, that kings became her nursing fathers. Our missionaries now are seldom required to lay down their lives, nor are our Churches called upon to *sell all they have* for the cause of missions. They are merely asked to give as GOD hath prospered them; and, in this demand, let each ask himself, why should not the apostolic injunction to the Corinthian and Galatian Churches be binding upon me? surely, there is nothing unreasonable in the requisition; yet, how very few comply, or even give as much for their most common article of luxury. Fearful indeed is the state of the Church at the present day! Well may we expect, with trembling, the dreadful sentence passed upon us, as was once pronounced by the "true and faithful witness" against the lukewarm Church of Laodicea! For do we not hear Christians every where crying up the great activity and zeal of the age: whereas, instead of boasting of our increase in faith and good works, may we not justly fear that we be found "poor and blind and naked?" Why are the members of CHRIST's Church content with the little they do, when they see so much to be done? Is not the reason plainly this, that they are endeavoring to make friends of two irreconcilable enemies, GOD and Mammon? Christians who have wealth, instead of using it in the service of their Master, must imitate all the fashions of the world. "It is such a sin to be out of fashion;" "While we are in the world, we must conform a little to the customs of the world;" "It is not worth while to affect singularity"—these are the maxims of those who profess to be not of the world, even as their Master was not of the world. Thus does the world and its vanities creep into the Church, beguiling unstable souls, and furnishing a glorious triumph to the infidel. As it regards sending the Gospel to the heathen, the question has been put, "Why may we not yet bide our time, and strengthen ourselves at home? Are not the heathen in the hands of the same merciful Being as they were before the coming of our Saviour? To whom little is given, of them little will be required." To whom much is given, of them will much be required. The great mystery which St. Paul dwells on so long and so earnestly, which for so many ages had laid hid, but which in these last days was made known to the Christian Church, was, that the Gentiles should be "fellow-heirs, and of the same body, and partakers of his promise in CHRIST by his Gospel. And should we, upon whom the ends of the world are come, desire still to keep this a mystery, and to hide from the Gentiles the unsearchable riches of CHRIST? Should not philanthropy alone, setting aside the higher and more binding obligations of Christian benevolence, move us to do all in our power to ameliorate their condition! When we compare their state with our own, when we see the vast amount of human life sacrificed to idols, can any of us withhold our aid? Can we shut our ears against the cries of the victim of the all-devouring juggernaut, glutted with the blood of millions; or the piteous moans of the infant, whom the infatuated mother sacrifices to her river-god? Or can we behold without emotion the deluded son, forcing his unwilling, half-frantic mother to sacrifice herself upon the funeral-pile of her husband, and then with his own hands applying the torch? But what better can we expect of those who worship devils instead of GOD; where all the wicked passions of our nature are deified; and the faithful devotee needs only to ask assistance of his gods for the commission of any crime? The idolatry of the heathen is the true cause of their spiritual death. They who make, worship, or trust in idols, are (like the idols) themselves *dead*. And is not spiritual life necessary to fit any for the new heavens and new earth wherein dwelleth righteousness? The good Samaritan, when he found the poor wounded traveller by the way-side, half naked and expiring—will his compassionate heart let him stay to examine whether he belongs to his own or a foreign country? If this parable was designed for our instruction, let us apply it; and follow in the footsteps of our exemplar, who laid down his life that all men should be saved. If necessity require, we should lay down our lives. And shall we be unwilling to bestow a portion of our earthly goods to save a brother from eternal destruction? Let us pray for more of our Saviour's self-denial, and then shall we be enabled to follow the apostolic injunction, "*to do good to all men*, and especially to those who are of the household of faith." E.

For the Churchman.

Rev. and dear Sir,—Since the republication of the sermon, "Hear the Church," in this country, I have observed that much interest has been excited with reference to it and its estimable author. I have therefore taken the liberty of adding my personal knowledge of the *truth* of the statements contained in the Churchman of February 2, derived from the Rev. gentleman himself.

I have lately returned from a visit to my native town, (Leeds,) of which the Rev. doctor is vicar, and while there had the pleasure of being his invited guest. I remember on one occasion, at a clerical entertainment given by the vicar after a public meeting of the Society for Promoting the Gospel in Foreign Parts, that this sermon was alluded to, having just been published, and created considerable excitement. Dr. Hook then stated that there was not one particle of truth in the report of his *dismissal*, that the effect was the reverse of the statement alluded to. Dr. Hook is not only a pious and learned man, but also an efficient pastor; the parish over which he presides is the most extensive in the kingdom, with I believe one exception, viz. Halifax, in Yorkshire. In his parish he is beloved not only by the members of the Church, but also by those of the various denominations around him,—he may be, and doubtless is, disliked and feared by political demagogues and those "given to change," with all who are inimical to the spread of gospel truth and holiness in the land.

Perhaps there is not in the kingdom a clergyman whose works are more abundant than those of Dr. Hook. Day after day he is found in the dwellings of the poor and the sick, administering spiritual consolation, and relieving the wants of the necessitous,—that he is the poor man's friend, I had abundant proof from what I heard on various occasions. On the occasion to which I have just alluded there were upwards of forty clergymen present, besides the Right Rev. Bishop of Ripon, and several members of noble and influential families of the surrounding neighborhood. It was a time that will by me be long remembered.

In closing, I would also add, that at one of the anniversary meetings of last year, held at Willis' Rooms, London, on which occasion there were three archbishops and fourteen bishops present, Dr. Hook was one of the speakers, and in the course of his address adverted to the prosperity of the Episcopal Church of the United States in such terms as to call forth the warmest expression of kindred feeling from his attentive audience, and was most satisfactory to yours truly,

A PRESBYTER OF NEW JERSEY.

For the Churchman.

Rev. and Dear Sir,—There are no clergy who find it so difficult to erect their Church in the midst of newly-organized villages, as the minister of the Episcopal Church. He comes without any passion-stirring apparatus. He appears before the people with a gown and Prayer-book. Astonishment at first seems to hold them in suspense, but the *spell* is soon broken, and the first note heard is, "Popery." We may preach repentance, faith, the new birth, a holy life, the joys of heaven, and the pains of hell, still the cry is Popery. Does not the minister need an unusual share of GOD's grace, in order to stem the current of popular prejudice? Did this opposition arise from the enemies of CHRIST, he could endure it with composure, because his Master taught him; but it proceeds from Christians, those who ought to love and hold up his hands. And why this opposition? Is it caused, really and truly, by the belief that danger is in the wind, or to sustain and hold up institutions already strong with the public? It occurred to me, that it would be right and proper to take some favorable time to exhibit the Church, in her origin, progress, and present condition, that she might be placed in comparison with others, which claim antiquity and their full share of piety. After having delivered a few lectures, the following remarks were made, with the view of being a little more explicit. In these lectures I have in view more than the bare tracing the Church through the fires of persecutions, and the smiles of her friends—I have called your attention to her government, her laws, her offices, and their perpetuity, "Even unto the end of the world," and shall show you the sin of departing from the Church instituted by JESUS CHRIST. In the mean time, my friends, we wish you to bear in mind, that the Presbyterians, Congregationalists, and Methodists, were originally in the bosom of the Church of England—that it was not owing to any defect in doctrine that they left her pale. The Methodists, you will find by examining their discipline, have our articles of religion, &c. &c. The pilgrim fathers took exceptions to the sign of the cross in baptism, the organ in church, the gown, and kneeling at the communion table. I shall remark, though in anticipation, that a great change has passed over their consciences within a couple of hundred years. You now find their meeting-houses called churches, their ministers with gowns, and the deep-toned organ warbling the Hymns of Watts, without the least compunction of soul. This is said to be an age of light, but what has the light exhibited to the minds of many of the pious? Why the organ and gown, which two hundred years ago were sinful, may now be used without any compunctions of conscience.

These remarks are not made with a view to wound, but to set thought in motion. Many are under the impression, that they may devise a religion to suit themselves. We do not so think. The religion of JESUS is like the coin of the government—no man may make it, he must take it as he finds it. Some assert that a diversity of religious sects is beneficial to the civil government. By keeping the jealousies of the different parties awake, the government is secure from the domination of any one power. This to him who addresses you, is a flimsy and untenable reason,—"A house divided against itself cannot stand." Would any suppose for a moment that the Deity would so array his creatures against each other? Can any man for a moment believe, that GOD is the founder of all the denominations as they now exist in the Christian world? Would the Almighty send one to preach that a part of his creatures should be saved, regardless of exertions on their part? Another, that all will be saved ultimately; another, that children are not entitled to baptism, and that nothing short of immersion is baptism; another, that the Christian ministry consists of bishops, priests and deacons, and that without these there is no valid ministry. I have said nothing of the Quakers, Shakers, Mormonites, Swedenborgians, *Christians*, Burghers, and Antiburghers, Seceders, Cameronians, the varieties of Baptists, the varieties of Methodists, the orthodox, and heterodox among the Congregationalists and Presbyterians, together with a hundred or two more, which time forbids me to mention in this place—can GOD be the author of such confusion? Of such jarring interests? We answer, No. The question then arises, how is it that men are so wedded to their opposite sentiments? In many instances it is to be attributed to education; in others, to bigotry; in others, to the principle of friendship; in others, to interest: men find it to their benefit in trade, or in their *professions*, to adhere to a certain faith. Will any one accuse me of want of charity? Let him remember Paul says, "Charity rejoices in the truth." Ask yourselves, my brethren, why am I a Christian? Can I give a reasonable reason for it? Why am I a Presbyterian, or a Methodist, or a Baptist, or an Episcopalian? Let no one say these things are of no consequence. CHRIST thought otherwise, or he would not have shed his blood for the Church.

I have not in the course of my remarks hesitated to exhibit the clergy of the first ages in their true colors. Many of them were sad patterns of the religion they were taught to teach and love, and we fear too many take offence at the religion of JESUS, because of the ill examples of the best clergy; but this is no evidence against the worth of Christianity, any more than the frauds of counterfeiters are an evidence that there are no good officers of government, and no genuine coin. In fact, they are strong evidences of the truth of Christianity, because they were foretold by the Saviour and his apostles before their departure. Ambitious men there *have* been, and such there will be, as long as posts of office are to be filled. I think Church history important, as a guide to the truth. Let no man hesitate to examine the foundation of religion, or of the different sects of the day. Let no man feel himself insulted if he should be asked, why are you an Episcopalian, a Baptist, a Congregationalist, or a Methodist? or who were the founders of those respective religions, or the year of our LORD in which they commenced. We cannot determine the goodness of a cause by the numbers which patronize it; if so, one would suppose the Episcopal Church utterly devoid of a sound faith, and pious members. When the opposite is known to be the fact by every well-read scholar. I wish it were in my power to recommend to your notice an impartial work on Church history; neither, Mosheim, Milner, Hawes', Marsh, or Goodrich, can in every particular be depended upon. An impartial work on this subject is a desideratum. In fine, my friends, I exhort you to obtain an immediate interest in CHRIST, but to be slow in determining what body of Christians you will permanently join. I ask no one to patronize the Episcopal Church, because I know her claims will eventually present themselves to the discerning. Fifty years since her clergy in this country were a mere handful. Now she has nineteen bishops and a thousand clergy. Her stand has always been of an elevated character. In fact, she has proved herself a lighthouse in times of Papal darkness, and on her knees have been nursed the founders of the American Presbyterian, Congregational and Methodist denominations. Let no humble Episcopalian hesitate to be found wending his way alone to the place where her services are administered. Lift up your hearts, my Episcopal friends, in devout thanksgiving to ALMIGHTY GOD for the peace and harmony which prevail through the length and breadth of our Zion. "GOD is known in her palaces for a refuge. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

Allow me in conclusion, my dear brethren, to say to you, that the strongest evidence you can give to those who reject your mode of worship, that you are the disciples of the lowly JESUS, is to be kind and courteous to them, and never to render evil for evil. If your acquaintance should be cut by any without our pale, think it not strange; it is frequently done, by way of making the convert to Episcopacy feel his or her isolated condition, that they may thereby return to their former faith. Adhere to the Church, and use all honorable means to enlarge her boundaries. Though she is now small, you will see her in prosperity—"The foundation of GOD standeth sure," and neither the ambition nor ingenuity of men can destroy it—blessed be GOD. M.

For the Churchman.

Mr. Editor,—"Alius" may carry on the process of undermining the security of our liturgy and articles by as many ***strange discoveries*** as he pleases. There is at least one Churchman among us—your present correspondent—who fears not his discoveries, because he utterly denies that they have to do with any thing but the most illogical nonentities. I utterly deny that it is in the power of any General Convention, by canon or resolution, to touch the liturgy or the articles. A Convention may, by canon or resolution, produce incongruities or inconsistencies between such action and the liturgy or articles. But these must remain until another Convention remedies them by a change or abrogation of the canon or resolution, or until the liturgy or articles are made, by regular constitutional process, to accord with the canon or resolution.

Although, therefore, it may be granted—which I do, however, solely for argument's sake; for I maintain that it is a fair question, which the committee has no right to settle, whether, all the action of the General Convention, on which "Alius" builds his wire-drawn arguments, notwithstanding the Institution Office does not give to bishops, dioceses, and parishes rights which remain intact, still, although it may be granted that the General Convention has produced incongruity between the liturgy and its constitution, canons, or resolutions, the committee has no right to apply the remedy. The General Convention alone can do it; and that only by regular constitutional legislation.

And now, Mr. Editor, I shall take my final leave of the subject by concisely stating to your readers the case as it is.

The constitution of our Church gives to the Convention of every diocese the right of discussing and expressing an opinion upon every proposed alteration of the liturgy; the proposition having been sent to every such Convention by express order of the General Convention. The Committee on the Standard Prayer-book are about making alterations which have never been submitted to the Conventions.

It is a fair question whether the institution service does not, independently of every canonical provision, give a parish a right to the institution of an associated rector. This question the committee has no right to settle. Yet its alterations in that service settles it unfavorably.

It is a fair question whether the institution service, as it stands, does not give to parishes in states which are not dioceses, within the jurisdictional limits of our missionary bishops, a right to the institution of their ministers. The committee have no power to determine this question. Yet their alteration of rubrics determines it unfavorably.

Such, Mr. Editor, is the state of the case. Surely I express the general sentiment of the Church, when I say that I most earnestly hope the committee will not allow "Alius" to be their accredited champion; but will, on further reflection, decline setting forth an unconstitutionally altered Prayer-book.

If I may be allowed to admit inferior considerations to mingle with the very grave and fundamental ones which urge to the above-mentioned hope, I would say farther, that I trust the excellent society of ladies who own the plates whence the new standard is to be printed, will not be exposed to the mortification and necessary injury of having their book so altered from the real liturgy of the Church as to endanger its claims on public confidence.

UNUS.

Bishop Kemper.—A letter recently received from a Rev. brother, and of which we are kindly allowed to make use, says, under date of January 6:—

"I have just returned from a visit to Michigan City, where I met the Missionary Bishop, Dr. Kemper, on his tour of visitation to the northern portion of his widely-extended field of labor. I had the happiness of hearing him preach twice, and of witnessing the interesting rite of confirmation, which he administered to eleven persons. The bishop was accompanied by the Rev. Mr. Johnson, of Lafayette. The services on Sunday were deeply interesting. Morning prayer was read by myself, and followed by a sermon from the bishop, on the subject of holiness. It seemed to me the Gospel of CHRIST preached in the power of the HOLY GHOST. His style and manner reminded me so strongly of the departed Hobart, as to produce an almost overpowering rush of feelings, relieved by a flood of grateful tears; grateful that GOD had blessed the Church at large, and especially this wide missionary field, with such a bishop. In the afternoon of this joyous day, the Rev. Mr. Stout, of Edwardsburgh, read the prayers, and Mr. Johnson preached upon the subject of confirmation. This was a scriptural, sound, and deeply impressive discourse, well calculated to lead the hearer from the world to CHRIST, and to stir up the minds of those who had by baptism entered his Church, and were resting merely upon the fact, without considering the importance of removing every thing like human dependence. To them he addressed the earnest entreaty to forsake all and follow CHRIST.

"Again in the evening, the Rev. Mr. Stout read prayers, and the bishop preached on the subject of missions. This sermon was followed by short addresses from Mr. Johnson and myself. A collection was then made amounting to little over fifty dollars. The missionary hymn was then sung, and the whole was concluded by the benediction pronounced by the bishop.

"By the favor of GOD, I expect to meet this interesting and faithful father in Israel, again in about two weeks, at South Bend and Mishawaka."—*Utica Gospel Messenger.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 16, 1839.

MISSIONS.—The "thoughts upon Christian Missions," which are offered in another column, are such as ought to actuate the whole Church, and the inculcation of which cannot be too strongly enforced. The spirit of self-denial and self-sacrifice is the fountain of Christian liberality, and the life of missions. At this holy season, especially, the proofs of such a spirit should be manifested in extraordinary deeds of charity. On this subject the Church reads us a wholesome lesson, the selections from Scripture for her public services on Ash-Wednesday and generally during Lent, inculcating almsgiving, and other exercises of charity in connexion with fasting. Indeed fasting and charity should work together; so that whatever is saved or retrenched by the one may be devoted to the pious purposes of the latter. Without this regulation, fasting, or the denial of any of our usual comforts or luxuries, fails of one of its ends.

And on the whole subject of missions, the views of our correspondent are *theoretically* sound and such as to command our entire assent. There is one consideration, however, the fuller development of which would tend to give these theoretical views a right *practical* direction. The command, "Go ye into all the world and preach the Gospel," was laid, as our correspondent, we think, correctly implies, on *the Church* in her *collective* capacity, to be fulfilled by her several portions and members in their respective and appropriate spheres and agencies. Thus St. Thomas preached the Gospel in the East and St. Paul in the West; both obeyed the divine command, though neither, by himself alone, went into all the world. In like manner the members of the British Church, following the footsteps of St. Thomas, may spread the Gospel in India, while American Christians moving with the march of empire, and outstripping as it were the great apostle of the Gentiles, may contribute to extend the conquests of the cross to the farthest West. In this way both will fulfil the missionary precept as interpreted by the practice of the apostles, while each will expend its energies in that region in which divine Providence has qualified it to labor to the greatest advantage, and so marked out for its appropriate sphere.

In this view no importance is attached to the distinction, foreign and domestic. In relation to a British Christian, missions in the East Indies may be regarded as domestic, being within the bounds of the British Empire; while in relation to the American Churchman, missions in Texas or any other part of the continent, out of the bounds of the United States, are declared to be foreign.

In this view also we may see the propriety of representing the cruelties and abominations of Pagan idolatry as an incentive even to those missions, the more immediate object of which is sin or infidelity of another description. The car of Juggernaut and its concomitant horrors did not turn St. Paul from his aggression on the more-refined idolatry of the Greeks, nor induce the other apostles to leave the dioceses which divine inspiration had assigned to them. And yet we cannot doubt that the horrors of idolatry in its most odious and cruel forms were present to the mind of every one of the twelve apostles, and stimulated their exertions wherever they went. In like manner, let each portion of the Church in the present age, actuated by the same motives, labor in the region most obviously indicated by Providence as its appropriate sphere, and the Church will thus, in its collective capacity, most effectively contribute to the final extirpation of idolatry, and testify its obedience to the divine command, "Go into all the world, and preach the Gospel to every creature."

THE PAST AND PRESENT.—The following letter, besides being valuable for its intrinsic excellence and its wholesome suggestions, will enable the reader to form a curious and instructive contrast between the devotional habits of the present century and those of an age which we are accustomed to censure for its bigotry and licentiousness. It is the private effusion of a man engaged in active political pursuits, to a friend and associate of similar habits. How does it compare with the answer which a man in public life would give to the same question—if perchance the question were ever put—in this day of religious activity and enterprise? One expression, it must be owned, contains an unjustifiable levity or harshness, and the writer himself, on second thoughts, would doubtless have expunged it or guarded against its too rigid construction.

FROM JAMES HOWELL, ESQ. TO SIR ED. B——, KNIGHT.

"*London, July* 25, 1635.

"I received yours this Maundy-Thursday, and whereas among other passages and high endearments of love, you desire to know what method I observe in the exercise of my devotions, I thank you for your request, which I have reason to believe doth proceed from an extraordinary respect to me; and I will deal with you herein as one should do with his confessor.

"It is true, though there be rules and rubrics in our liturgy sufficient to guide every one in the performance of all holy duties, yet I believe every one hath some mode and model or formulary of his own, especially for his private cubicular devotions.

"I will begin with the last day of the week, and with the latter end of that day, I mean Saturday evening, on which I have fasted ever since I was a youth in Venice, for being delivered from a very great danger. This year I use some extraordinary acts of devotion to usher in the ensuing Sunday, in hymns and various prayers of my own penning, before I go to bed. On Sunday morning I rise earlier than upon other days, to prepare myself for the sanctifying of it; nor do I use barber, tailor, shoemaker, or any other mechanic that morning; and whatsoever diversions or lets may hinder me in the week before, I never miss, but in case of sickness, to repair to GOD's holy house that day, where I come before prayers begin, to make myself fitter for the work by some previous meditations, and to take the whole service along with me; nor do I love to mingle speech with any in the interim, about news or worldly negotiations in GOD's holy house. I prostrate myself in the humblest and decentest way of genuflection I can imagine; nor do I believe there can be any excess of exterior humility in that place; therefore I do not like those squatting unseemly bold postures upon one's seat, or muffling the face in the hat, or thrusting it in some hole, or covering it with one's hand; but with bended knee, and in open confident face, I fix my eyes on the east part of the church and heaven. I endeavor to apply every tittle of the service to my own conscience and occasions; and I believe the want of this, with the huddling up and careless reading of some ministers, with the commonness of it, is the greatest cause that many do undervalue and take a surfeit of our public service.

"For the reading and singing psalms, whereas most of them are either petitions or eucharistical ejaculations, I listen to them more attentively, and make them my own. When I stand at the Creed I think upon the custom they have in Poland and elsewhere, for gentlemen to draw their swords all the while, intimating thereby that they will defend it with their lives and blood. And for the Decalogue, whereas others use to rise and sit, I ever kneel at it in the humblest and tremblingest posture of all, to crave remission for the breaches past of any of GOD's holy commandments, (especially the week before,) and future grace to observe them.

"I love a holy, devout sermon, that first checks, and then cheers the conscience; that begins with the Law and ends with the Gospel; but I never prejudicate or censure any preacher, taking him as I find him.

"And now that we are not only adulted, but ancient Christians, I believe the most acceptable sacrifice we can send up to heaven is prayer and praise; and that sermons are not so essential as either of them to the true practice of devotion. The rest of the holy sabbath I sequester my body and mind as much as I can from worldly affairs.

"Upon Monday morn, as soon as the cinque-ports are open, I have a particular prayer of thanks, that I am reprieved to the beginning of that week; and every day following I knock thrice at heaven's gate, in the morning, in the evening, and at night; besides prayers at meals, and some other occasional ejaculations, as upon the putting on of a clean shirt, washing my hands, and at lighting of candles; which, because they are sudden, I do in the third person.

"Tuesday morning I rise winter and summer as soon as I wake, and send up a more particular sacrifice for some reasons; and as I am disposed, or have business, I go to bed again.

"Upon Wednesday night I always fast, and perform also some extraordinary acts of devotion, as also upon Friday night; and Saturday morning, as soon as my senses are unlocked, I get up. And in the summer time I am oftentimes abroad in some private field, to attend the sunrising; and as I pray thrice every day, so I fast thrice every week; at least I eat but one meal upon Wednesdays, Fridays, and Saturdays, in regard I am jealous with myself, to have more infirmities to answer for than others.

"Before I go to bed I make a scrutiny what peccant humors have reigned in me that day; and so I reconcile myself to my Creator, and strike a tally in the exchequer of heaven for my ***quietus est***, ere I close my eyes, and leave no burden upon my conscience.

"Before I presume to take the holy sacrament, I use some extraordinary acts of humiliation to prepare myself some days before, and by doing some deeds of charity; and commonly I compose some new prayers.

"I use not to rush rashly into prayer without a trembling precedent meditation; and if any odd thoughts intervene, and grow upon me, I check myself, and recommence; and this is incident to long prayers, which are more subject to man's weakness and the devil's malice.

"By these steps I strive to climb up to heaven, and my soul prompts me I shall go thither; for there is no object in the world delights me more than to cast up my eyes that way, especially in a star-light night; and if my mind be overcast with any odd clouds of melancholy, when I look up and behold that glorious fabric which I hope shall be my country hereafter, there are new spirits begot in me presently, which make me scorn the world and the pleasures thereof, considering the vanity of the one, and the inanity of the other.

"Thus my soul still moves eastward, as all the heavenly bodies do; but I must tell you that as those bodies are overmastered, and snatched away to the west, *raptu primi mobilis*, by the general motion of the tenth sphere, so by those epidemical infirmities which are incident to man, I am often snatched away a clean contrary course, yet my soul persists still in her own proper motion. I am often at variance and angry with myself, (nor do I hold this anger to be any breach of charity,) when I consider that whereas my Creator intended this body of mine, though a lump of clay, to be a temple of his Holy Spirit, my affections should often turn it to a brothel-house, my passions to a bedlam, and my excesses to an hospital.

"Being of a lay profession, I humbly conform to the constitutions of the Church, and my spiritual superiors; and I hold this obedience to be an acceptable sacrifice to GOD.

"Difference in opinion may work a disaffection in me, but not a detestation; I rather pity than hate Turk or infidel, for they are of the same metal, and bear the same stamp as I do, though the inscriptions differ; if I hate any, it is those schismatics that puzzle the sweet peace of our Church; so that I could be content to see an Anabaptist go to hell on a Brownist's back.

"Noble knight, now that I have thus eviscerated myself, and dealt so clearly with you, I desire by way of correspondence, that you would tell me what way you take in your journey to heaven; for if my breast lie so open to you, it is not fitting yours should be shut up to me; therefore I pray let me hear from you when it may stand with your convenience.

"So I wish you your heart's desire here, and heaven hereafter, because I am yours in no vulgar way of friendship."

CHURCH OF THE MESSIAH.—The Corporation, known as the Rector, Wardens, and Vestrymen of the Church of the Messiah, to the Episcopal community of the City of New York.

Under a full persuasion, that every well-directed effort to extend the interests of the Protestant Episcopal Church, in those sections of the city bearing a disproportion of the number of church edifices with the population, will meet the prompt and liberal support of the members of our communion; and with a view to the erection of a suitable church edifice, to be located in East Broadway; we, the Rector, Wardens, and Vestrymen of the Church of the Messiah, would respectfully submit the following, as evidence of its necessity and practicability.

The section of the city selected for the location of this church, is that within the circumscribed limits of Zion, St. Stephen's, and All-Saints' churches—including all of the 7th, one half of the 4th, and two thirds of the 10th wards, and embracing a population of more than 40,000 persons.

The three above-named churches are located on the outskirts of this population, allowing a vacancy for another Episcopal church, the average distance of the location of which from the others will be about half a mile, and surrounded by a dense population, out of which, without the least encroachment upon the other parishes, another may be formed.

The Vestry can avail themselves of four lots of ground in East Broadway, upon which they contemplate the erection of a church edifice, after the Egyptian order of architecture; which, for durability, neatness, and convenience, shall rank with the most respectable in the city. The plan of the Vestry also contemplates the building of a parsonage, adjoining the church; and having obtained from a highly respectable and responsible builder the entire cost of the church edifice and parsonage, together with the cost of ground, they are enabled to state that the whole expense will not exceed 36,000 dollars.

The plan proposed by the Vestry for the accomplishment of this design, is, first to obtain subscriptions in stock, in shares of *one hundred* dollars each, all excess of subscriptions, over and above the amount, vested by the choice of the subscribers in a pew or pews, to be cancelled within three years, at 6 per cent per annum. And second, to solicit donations from our brethren in older parishes, so far as they may be disposed to aid in an endeavor to add another to the number of Episcopal churches in the city, which we flatter ourselves will in point of economy commend itself to the approbation of all, and as further evidence of the *necessity* and *practicability* of the undertaking, we add the following testimonial of the Right Reverend, the Bishop of the diocese.

"*Church of the Messiah.*—It has given me great pleasure to hear of the very flourishing auspices under which the newly-incorporated parish of the Church of the Messiah in this city is now progressing. It is gradually collecting a highly respectable congregation, and may reasonably be expected to constitute, in due time, one of the most flourishing and efficient parishes. I sincerely hope that the encouragement and aid of which it stands in need from the members of older parishes, will be liberally extended. The proposed location is in a part of the city where I have long thought another church was needed.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, February 11, 1839."

By order of the Vestry,
Charles Rolf, *Secretary.*

To the Editor of the Churchman.

ST. MATTHEW'S FREE CHURCH.

Rev. Sir,—For the information of those who are interested in the disposition of the fund contributed for the erection and support of "St. Matthew's Free Church for People of Color," the subjoined accounts, being a history of the trust from its commencement to the present time, are respectfully submitted by

Your obedient servants,
James W. Dominick,
John H. Williams,
Theron Wilber, } *Trustees.*

New York, Feb. 12, 1839.

St. Matthew's African Free Church Fund in account with Trustees.

1837.	DR.	
May 4.	To cash paid Rev. W. W. Niles,	$700 00
" 17.	To this am't invested on bond and mortgage a 7 per cent,	1023 50
		$1723 50
1838.		
Jan. 4.	To cash paid Rev. W. W. Niles,	$30 00
Dec. 1.	To do. do. do.	409 51
" 19.	To do. do. do. for balance of salary and bill of contingent expenses per his account with Trustees,	530 62
" "	To balance to new account,	606 31
		$1576 44
1837.	CR.	
May 4.	By this sum rec'd from H. Van Wagenen, Esq., for collections made by his order,	$1723 50
1838.		
Jan. 4.	By cash rec'd from Mr. Hinton for two subscriptions received by him,	$30 00
Dec. 1.	By cash rec'd from Rev. W. W. Niles for subscriptions collected, &c.,	409 51
" 17.	By cash rec'd for principal and 19months' interest on bond and mortgage,	1136 93
		$1576 44
Dec. 19.	By bal. on deposite in Tradesmen's Bank, and transferred Dec. 29 to Bowery Saving's Bank,	$606 31

Trustees of Fund for Erection and Support of St. Matthew's Free Church in account with W. W. Niles, Missionary.

1838.	DR.	
Jan. 31.	To cash paid various contingent expenses as per bill rendered up to this date,	$70 13
" "	To two years' salary at $1500 per annum,	3000 00
		$3070 13
Dec. 8.	To balance,	$530 62
1837.	CR.	
May 4.	By cash on account of salary,	$700 00
1838.		
Jan. 4.	By do. do.	30 00
Dec. 1.	By do. do.	409 51
" 8.	By deduction of $700 per ann. on two years' salary,	1400 00
" "	By balance carried forward,	530 62
		$3070 13
Dec. 19.	By cash in full,	$530 62

Signed, W. W. Niles.

Having examined the above account, I approve of the same, and authorize the trustees to pay the Rev. Mr. Niles, as a balance due to him, the above sum of $530 62. Signed Benj. T. Onderdonk.

New York, Dec. 19, 1838.

Statistics.—From that faithful chronicler, Swords' Almanac for the present year, the following statistics are derived.

The clergy of our Church, in the respective dioceses, states, and territories, are as follows:—

Maine, 5; New Hampshire, 7; Massachusetts, 50; Rhode Island, 18; Vermont, 22; Connecticut 79; New York, 171; Western New York, 75; New Jersey, 39; Pennsylvania, 91; Delaware, 10; Maryland, 71; Virginia, 75; North Carolina, 22; South Carolina, 46; Georgia, 8; Ohio, 54; Mississippi, 6; Kentucky, 20; Tennessee, 19; Alabama, 8; Michigan, 20; Florida, 5; Louisiana, 2; Indiana, 8; Missouri, 6; Wisconsin, 4; Illinois, 13; Iowa, 1; Arkansas, 1.—Total 976.

The Alumni of the General Theological Seminary are divided as follows:—

Maine, 1; Massachusetts, 5; Rhode Island,[a] 5; Vermont, 2; Connecticut, 16; New York,[b] 41; Western New York, 18; New Jersey, 12; Pennsylvania, 16; Maryland,[c] 7; Virginia, 2; North Carolina,[d] 3; South Carolina, 8; Ohio, 3; Mississippi, 2; Tennessee, 2; Louisiana, 1; Indiana, 2; Missouri,[e] 2; Wisconsin, 1; Illinois,[f] 3; Alabama,[g] 1.—Total 153.

To Correspondents.—The interrogatories of "D." (on the Oxford Tracts) shall receive an early answer.

The obituary notice of the Rev. Mr. Crosby is unavoidably deferred to our next.

Animal Magnetism.—We are pleased to see that this delusion, after having for about two years staggered the sturdy sense of the English, and infected so grave a journal as the British Critic, is at length sinking to the same inglorious repose there to which the sagacity of our more excitable countrymen has already condemned it.

"A correspondent of the Times says, that the authorities of the London University College, having intimated that they will no longer tolerate the absurd and indecent mummeries of 'animal magnetism,' Dr. Elliotson has tendered his resignation."—*New York American.*

If enlightened Britain and America can be thus duped, what wonder that some should be found to resort to a demoniacal agency for a solution of the feats of Indian or Egyptian jugglery? See the curious article on our first page.

To the Editor of the Churchman.

CHURCH IN THE WEST.

Rev. and Dear Brother,—The friends of the Episcopal Church in Evansville have commenced a spirited and noble effort for the erection of a somewhat becoming church edifice, during the coming summer. The building will cost about $6000, and the utmost that can be raised in this place and vicinity, will not exceed two-thirds of that sum, which is exceedingly liberal considering the small beginning of our Church in this place. Knowing the liberal feeling of our brethren in the eastern states, we appeal to them for help in this necessary and commendable object. The present missionary has been laboring in Evansville for little more than two years, and although it has been in some respects a most discouraging station, yet the present prospect is indeed encouraging, and when contrasted with the past indifference on the subject of religion, calls loudly for gratitude and thanksgiving. As soon as the church shall be completed, we will, I think, be able to dispense with the liberal aid of the Missionary Society.

The following statements by our beloved bishop contains all that need be said in our behalf.

Yours, truly, J. H. Lamon,
Jan. 23, 1839. Missionary at Evansville.

To the members of the Protestant Episcopal Church in the United States of America.

Brethren,—Through the good providence of Almighty God, I was compelled, about three years since, at the commencement of my mission, to land at Evansville in Indiana. Here, after some inquiries, I found two or three individuals who were acquainted with our Church and attached to her doctrines and services. It soon became a missionary station—a congregation was organized—and now for more than two years the Rev. Mr. Lamon has faithfully administered to them the word and sacraments of our blessed Redeemer.

Evansville, in consequence of its peculiar location, and the splendid efforts making at the present time throughout the state for internal improvements, is becoming a place of great importance. It is exceedingly desirable, in fact almost necessary to the future welfare if not the existence of the parish, that an Episcopal church should be erected the approaching summer. A noble effort has been made by the friends of our communion in the town; and they have subscribed liberally. They require, however, the aid of their more favored brethren to enable them to accomplish a design, intimately connected I believe with the glory of God and the welfare of immortal souls. Their solicitations, I trust, will not be unheeded. Assist them, I beseech you, if it is in your power—and peradventure the blessing of those who were ready to perish may rest upon you. The building of a house of worship of suitable size at this interesting spot will greatly cheer my heart amidst the labors of my mission—it will strengthen the hopes of others and confirm the faith of many who are now lukewarm or wavering.

Jackson Kemper,
Miss. Bp. of the Prot. Epis. Church for Miss., &c., having jurisdiction of the Diocese of Ind.

☞ Bishop Onderdonk requests that those Deacons of this Diocese who wish to apply for Priest's Orders during the ensuing season, will give him immediate information thereof.

He also requests immediate information what consecrations of churches are expected to take place, with the times respectively when it is supposed they will be ready

SUMMARY.

Poor Clergymen Relieved.—We used to take great interest in the Society in England for the relief of poor clergymen. And the periodical which it was our lot to conduct, some 26 years ago, recorded many acts of the benevolent institution to which we now find some allusions in the journals on our table. The society has been in active exertion for 47 years. And we know not in what direction a more reasonable and pious effort could be put forth than that of relieving the sufferings of those who, after devoting their best strength to the cause of God and his Church, find their health and powers wasted, and yet see around them those who need what they have not the means of providing. The society referred to has in the period just mentioned, relieved 2324 cases of suffering,—nearly 50 in every year,—to the amount of nearly $400,000. We merely stop here to ask whether American Christians take similar care to help those who have labored for them in the Lord. About the answer we are not concerned. "The day of the Lord will declare it."—*Utica Gospel Messenge.*

A Good Way to Begin.—The establishment of the Church, as the history of many congregations in this Diocese, and doubtless in others will show, may be traced to the most unpromising and inconsiderable beginnings. Even where from the sparseness of the population very few can be assembled at one place, where no settled house of prayer has lifted its spire, and where the ministry can seldom be had—even there, if there be a willing heart, and the power to read the services of the Church, may a commencement be made.

The circumstance in our mind at present, is one in proof of how much may be done by timely and pious effort. In a note appended to a sermon preached at the funeral of Mr. Charles Ripley, of Ulster, by the Rev. Reuben Sherwood, the circumstance alluded to is presented as follows:—

"The house where prayer was wont to be made was that of Henry Barclay, Esq. The author, it is believed, was the first Episcopal clergyman that officiated within the present limits of Ulster county. Mr. Barclay had, however, for several years previous been in the habit of throwing open his doors on the Lord's day, and inviting in his neighbors, to whom he officiated in the capacity of a lay reader. And here it was that divine service was regularly celebrated, till the church was in a situation to receive a congregation. Nor should the remark be withheld, that to the exemplary zeal and piety of that excellent family, we are indebted, under God, for the first establishment of the Church in Ulster county." Let all those who would enjoy such fruits, begin in season and sow such seed.—*Ibid.*

Vermont.—The Annual Convention of this diocese met on the 3d Wednesday of September last, but adjourned, and assembled for the despatch of business at Burlington on the 17th of October. The Journal is just now received. The most important subject presented is that connected with the lands originally given by the Society in England for the Propagation of the Gospel in Foreign Parts. These lands were for many years a subject of much difficulty, and strange as it may seem, those who spared no pains to abuse the Church, were apparently very willing to take possession of property which must have easily been seen to belong not to any but the Protestant Episcopal Church. After many years delay the decision of law has settled the question of right, and the bishop of the diocese is now in England, for the purpose of making some arrangements by which the original design of the grant will no doubt be effectually carried out.

The Church in Vermont has made a very gratifying progress under its present industrious Episcopal head. We learn from his address to the Convention that in the six years of his administration the number of the clergy has advanced from *eleven* to *twenty-six.*

The subject of education has had a large share of the attention of Bishop Hopkins, and the institution raised by him at Burlington, promises great and lasting advantages not only to the Church, but to the cause of sound Christian instruction. The Journal occupies about 30 pages, and is very neatly prepared.—*Ibid.*

Church Dictionary.—The title of this neat duodecimo of about five hundred pages, expresses more concisely the general character of the work, or at least explains its object much better than we are able to do in an extended notice. Every one understands the signification of the word dictionary, who is at all familiar with the vocabulary of his mother tongue. The object of the author is, to give an exposition of terms, phrases and subjects, connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to its existence in the United States. The learned author, the Rev. *William Staunton*, has, we think, performed the laborious task with great ability and fidelity, and contributed a volume to the standard literature of the Episcopal Church, every way worthy of its pure and primitive worship. The vocabulary embraces such words as relate to the ministry, sacraments, worship, discipline, usages, etc.—obsolete words and phrases occurring in the Prayer-book—expressions liable to misconstruction on the part of those not familiar with the doctrines and views of the Church, and words of frequent occurrence in ecclesiastical and other works, but not directly appertaining to the Protestant Episcopal Church. We cheerfully commend the work to every intelligent Episcopalian, and to those who would become acquainted with its peculiarities. The work is every way creditable to the enterprising publishers, Sherman & Trevett, of the Episcopal Press, 142 Fulton street, New York.

Troy Daily Whig.

"*Demonstration of the Truth of Christianity*"—*Sherman & Trevett* of the Episcopal Press, and the *Harpers* have rendered an essential service to the cause of truth, in the republication of this unanswerable demonstration of the divine origin of the sacred volume. Alexander Keith, D. D., is already known to the serious reader as the author of an invaluable treatise on the "Evidence of Prophecy." The view of the evidences given in the pages of Dr. Keith's volume are so "connected," that the relative connection and union of the separate parts will prove to be a multiplication of the power of each, as the compound far excels the simple lever. Dr. K. is a ready and able writer. He comes to the task with a clear head and sound mind, with a thorough knowledge of every fact bearing upon the great truths, he so satisfactorily demonstrates. His arguments are well and systematically arranged, and the historical and other evidences are presented in a natural, strong and convincing light. Every thing like affectation and redundance is discarded. The style is plain and powerful, every way worthy of the important facts he would demonstrate to the minds of his readers. He seems satisfied himself with the evidences, after long and laborious research, and he would impart in the pages of the volume before us a similar conviction to others. The volume is well worthy an attentive and careful perusal.

Ibid.

The Church of Syria.—On Friday evening a public meeeting was held at the Western National School-house, York-street, Bryanston square, when Assaad Yacoob Kayat delivered a lecture on the Church of Syria to an audience of nearly three thousand persons. The Right Hon. Lord Teignmouth having been detained by parliamentary duties, Captain Sir Edward Parry, R. N., was unanimously called to the chair. Sir Edward briefly stated the object of the meeting, and called on the Rev. Charles Taylor, rector of Christ Church, to open the proceedings with prayer. Assaad Yacoob Kayat on rising to address the meeting, was enthusiastically cheered for some minutes. Silence having been restored, he began by apologizing for the defective manner in which his ideas would necessarily be clothed, having had no opportunity of gaining an acquaintance with the English tongue except from the scanty means afforded in his native country. The Church of Syria he said, was in a deplorable state, owing to the prevalence of the Mahomedan religion in that quarter, which rendered it exceedingly difficult to propagate the Christian faith, added to which, the apathy generally manifested by Christians with regard to the promulgation of their faith amongst those benighted people was a source of great discouragement. Those who had embraced Christianity in that land were persecuted in every shape; but they bore all patiently, and heeded it not, so long as they were permitted to "fight the good fight of faith," and prove themselves "good soldiers of the Lord Jesus." Toward the conclusion of his address he called on the assembly to show their zeal for their faith, by coming forward to the assistance of that Church which it was his distinguished honor to represent. Sir Edward Parry, the Rev. S. Robins, Mr. E. Ray, with several other clergymen and gentlemen, subsequently addressed the meeting at great length.

Barbadian.

The government of the Sandwich Islands has issued an ordinance prohibiting the use of the Roman Catholic religion in that kingdom, and forbidding the entrance of any priest of that persuasion; on the ground that the introduction of two religions in those small dominions had been attended with troubles and dissensions. Two French priests, who landed at Otaheite in November last, had been forcibly expelled the island.—*Ibid.*

From the British Magazine.

On Wednesday, the 7th of November, a public meeting of the friends of education, in connection with the Established Church, was held at Norwich, for the purpose of increasing the resources and extending the operations of the Norfolk and Norwich branch of the National Society. There was a most respectable attendance of noblemen and clergy, and influential gentry of the county; and in the course of the speeches some interesting facts were brought forward relative to the state of education in the different parts of the kingdom. The bishop of Norwich said, that in looking over the answers to the queries which he lately addressed to the clergy in his diocese, he found among the people educated in that county, *more than two thirds were so educated by the clergy;* and of one thousand and forty parishes in that diocese, nine hundred schools were maintained, supported, and attended solely and entirely by the clergy of the Established Church.

On Sunday, October 20, a scene of rather an unusual nature occurred at St. Chad's Church, Shrewsbury. The circumstance was only partially understood and known on the Sunday morning previous to the service; yet, notwithstanding, the church was crowded to witness the interesting event. A female who had been baptized in the Romish communion, was, after making abjuration, received, with license from the bishop, into the Church of England. The ceremony, which was solemn and interesting in the extreme, took place after the second lesson of the morning service, when an appropriate address was delivered by the Rev. G. A. Poole, M. A., curate of the above church.—*Kidderminster Messenger.*

St. James' Church, Toronto.—It affords to us the most unfeigned satisfaction, to observe the alacrity and zeal with which the congregation of St. James' Church at Toronto have come forward to restore the noble edifice of prayer of which, in the inscrutable providence of God, they have lately been deprived.

A public meeting of the congregation was held in the City Hall on the 9th inst., two days after the fire—when the venerable the archdeacon, with a spirit bowed but not broken by this great calamity, presented a luminous report, embodying a plan for the restoration of this sacred edifice to its former commodiousness and beauty. The principle of the plan thus submitted, was, that every pewholder should have his pew restored to him, in the renewed edifice, precisely in its former state, upon his advancing one-third of its original cost. The amount thus calculated upon, including debts due to the church and the sum for which it was insured, would leave available—after deducting a considerable amount due by the church—upwards of £4000 towards the restoration of the building. This does not, however, comprise the free donations which may reasonably be anticipated, not merely from citizens of Toronto but from generous Churchmen throughout the province at large,—and which we have every confidence will be more than double the amount that, with a becoming consideration of the pressure of the times, was set down by the archdeacon.

The particulars contained in this address were submitted to the consideration of a committee of eight gentlemen, of which the Hon. W. H. Draper, Solicitor General, was chairman. To the excellent report drawn up by these gentlemen, and submitted to a general meeting of the congregation on the 16th inst. there are annexed the opinions of various architects in the city, pointing out improvements which might judiciously be adopted in the re-edification of the church, and stating the cost at which they could respectively be carried into effect. The following which we extract from the resolutions passed upon this occasion, will state the decision which, upon this important subject, has been arrived at:—

Resolved, "That excepting the free sittings the interior of the church be laid out into pews precisely as in the former edifice, so that each owner of a pew in the old church may have the same situation and accommodation in the new.

"That the recent pewholders have their pews restored to them in the same state as when first purchased on paying one third of the original upset price, together with such arrears on the former sales and accruing rent as may be still due.

"That a subscription list be opened for the re-edification of the church, payable in four instalments, to be called in at intervals of not less than three months, at the discretion of the building committee.

"That a building committee be appointed for the restoration of St. James' Church, with power to obtain plans and specifications, and to adopt the best mode to carry the foregoing resolutions into effect, at an expense not to exceed £7000, and that such committee consist of the gentlemen who composed the committee who prepared the foregoing report, with power to add to their number."

The Church, U. C.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York. Quinquagesima Sunday, Feb. 10, confirmed 37 in St. Mark's Church.

CALENDAR.

FEBRUARY.

17. 1st Sunday in Lent.
20\.
22. } Ember Days,
23\.
24. Second Sunday in Lent and St. Matthias

MARCH.

2. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday before Easter.

NOTICES.

On Sunday evening, the 17th instant, in St. Mark's Church, a sermon will be preached by the Rev Benjamin O. Peers, before the Young Men's (Auxiliary) Education and Missionary Society. Service to commence at half-past seven o'clock. A collection will be made in aid of the funds of the society.

All Saints' Church will be opened for divine service every Sunday evening during Lent, at half-past seven o'clock. 5t.

THE STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

The attention of candidates for orders, and other persons interested in the proceedings of the Standing Committee, is particularly directed to the following resolutions of that body:—

"*Resolved,* That the Secretary call a meeting of this committee on the first Monday of every month, at two o'clock, P. M., provided there be papers in his hands requiring its action.

"*Resolved,* That special meetings be called only in cases of *extreme urgency,* and on the written warrant to that effect of the chairman of this committee.

"*Resolved,* That whenever a special meeting of the committee is called, the Secretary shall specify in his notice the purpose for which such meeting is called.

"*Resolved,* That it is expedient and proper that all papers to be acted upon by this committee, be addressed by the applicant in whose favor they are drawn, directly to the Secretary.

"*Resolved,* That an official notice of these resolutions be inserted at least once a month, in such of the Church journals as the Secretary may deem expedient.

Thomas House Taylor,
Secretary of the Standing Committee."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 6th instant, has received the following contributions, viz.

From the Rev J H Wingfield, Trinity church, Portsmouth, Va, by the hands of George Rowland, Esq, $42; from the family mite box, New York, $5. By the hands of J M Goodwin, Esq, one half of $465 35, being the proportion of the collections made monthly in the parish of Christ church, Hartford, Conn, for the use of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, $232 67. By the hands of the Rev Charles W Andrews, rector of St Andrew's church, Pittsburgh, Penn, the contribution of that church for the quarter ending October, 1838, one half, $25; from the same church, for the quarter ending January 1, 1839, $25; from Zion church, Pierrepont Manor, N Y, by the hands of W C Pierrepont, Esq, for domestic missions, $18. By the hands of James A Hoyt, Esq, received from the Rev Samuel R Johnson, of Lafayette, Indiana, for Bishop Kemper's fund, $300; from an Episcopalian of Milwakie, Wisconsin, for domestic missions, a sovereign value, $4 84. Total receipts, $652 51.

February 13, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

In the Churchman of last week the following acknowledgments were accidentally omitted, and instead of 45 cents discount and postage, $45 was erroneously stated.

Remitted by W H Greene, Esq, treasurer of the missionary society, Grace church, Providence, R I, for Greece, $7 60, Africa $3 09, general purposes, $164 31—$175. Remitted by James Howard, Esq, agent at Baltimore, from the Female Misionary Society of St John's church, Hagerstown, Md, one half of $100, $50. Received per Rev J D Carder, a Christmas and New-year's offering from Christ church, Juliet, Ill, one half of $3, $1 50. Received by Protestant Episcopal Press, from a lady of St Paul's church, for college at Liberia, $50. Total receipts to February 5, $1057 11.

The Treasurer has since received.

From a lady of St George's church, N Y, for Africa, $5. Remitted by George Rowland, Esq, from Rev John H Wingfield, Trinity church, Portsmouth, Va, for African mission, $42; from J C A, of St Paul's church, Norfolk, for the Troy institution, for the education of female teachers at Athens, $25, $67. Remitted by Edward A Newton, Esq, of Pittsfield, Mass, his annual contribution, $250. Remitted by Benjamin Howard, Esq, agent at Boston, from St Ann's church, Lowell, per Rev Theodore Edson, $53; from S Greenleaf, for Africa, $10; from Ladies Society of St Mark's church, Warren, R I, for Crete, per Rev George W Hathaway, $20; from Trinity church, Saco, per Mr S T Shannon, $18; from a lady in Roxbury, per Rev Mark A D W Howe, two gold sovereigns, $9 75—$110 75. Remitted by Rev Charles W Andrews, rector, contribution of St Andrew's church, Pittsburgh, for quarter ending October 1, 1838, $25; ditto, ditto, January 1, 1839, $25; from a lady of the congregation, on account of a deceased child, for Mrs Savage's school at Cape Palmas, $2 50—$52 50. Received collection in St Clement's church, N Y, on Sunday, February 10, after sermon, per Rev John A Vaughan, $43 20. Received per Rev John A Vaughan, from J M, Me, $19. Remitted per J M Goodwin, Esq, monthly collections in parish of Christ church, Hartford, one half of $465 35, $232 67. Total receipts, $771 17.

Charles J. Aldis, Treasurer,
February 12, 1839. Bank of America.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums—

1839. *Missionary Disposable Fund.*

January 9, received from the quarterly contribution of St Andrew's church, Harlem, per Rev A B Hart, $24. Jan 22, received the monthly offerings of St George's church, Hempstead, L I, per the Rev Wm M Carmichael, $14 17; received from the Juvenile Missionary Society of said church, $5 25; received a donation from T K, $5; received one third of a collection made in St Bartholomew's church, N Y, $71 03. Jan 24, received a donation from D H, $10. Jan 29, a collection made in St James' church, Mayville, Chautauque county, $3. Jan 31, received from the Female Missionary and Education Society of St Bartholomew's church, N Y, $63 Total, $195 45.

1839 *General Disposable Fund.*

February 7, received a contribution from Grace church, N Y, by the hands of the Rev Dr Taylor, $250.

Education Disposable Fund.

January 9, received from the quarterly contributions of St Andrew's church, Harlem, $26.

Benjamin M. Brown, Treasurer
New York, January 13, 1839.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $30 from R B Minturn, for the benefit of the poor, left at the residence of the missionary. The note said to be left for the subscriber, containing $4, has not been received. The case at 98 Christie-street will be immediately attended to.

Alexander Fraser, 174 East Broadway.
February 12, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from M A R, $10, for the poor; from R B Minturn, Esq, $30 for the poor, and $5 for the Sunday school. By Swords, Stanford & Co, from Thomas Otis, Esq, $10 for the poor.

February 12, 1839. Lot Jones, 192 Allen st.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $30 for the poor, and $5 for the infant school, from R B Minturn, Esq; also $10 from Thomas Otis, for ditto, through Swords, Stanford & Co.

Feb. 12, 1839. Jesse Pound, 5 Harrison street.

Donations of money, clothing, or articles to make it, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton-street; or Jesse Pound, 5 Harrison-street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of the following donations:—

From Zion church, Pierrepont Manor, by the hands of W C Pierrepont, Esq, $10; from a lady of the Ascension church, $10—$20.

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From Zion church, Pierrepont Manor, Rev N Watkins, forwarded by W C Pierrepont, Esq, $10; W C Pierrepont, Esq, in addition to a life subscription, annual, $2; annual dues collected, $10; cash, a donation, $1; George Rowland, Esq, Norfolk, a collection in St Paul's church for the purchase of Prayer-books and Testaments, $11 12—$34 12. From a lady of Ascension church, $10—$44 12.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No 77 Maiden-lane by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From Zion church, Pierrepont Manor, forwarded by W C Pierrepont, Esq, $10; annual dues collected, $2—$12. A lady of Ascension church, 10—$22.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

Where may be had the society's tracts.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending February 14, from the following persons, viz.

Sidney Babcock, New Haven, Conn; Rev J Chapman, Perth Amboy, N J; James Baker, Norfolk, Va, with remit; Belknap & Hammersley, Hartford, Conn; Rev S B Shaw, Lanesborough, Mass; [illegible]ell, Bainbridge, N Y; Thomas Latimer, with remit; J Osborne, Mayville, with remit; Rev C F Mac Rae, Newbern, N C, with remit; Rev J A Williams, Orange, N J; Rev P F Berkley, Wilkinsonville, Va, with remit; J E White, Boston, with remit; C Stimpson, jun, Boston; Thomas Latimer, Philadelphia.

Packages forwarded by the Episc. S. S. Union, during the week ending February 14.

James Baker, Norfolk, Va, 1 package, per schooner Virginia; George F Worthington, Esq, Annapolis, Md, 1 package, per schooner Hornet, to the care of Armstrong & Berry, Baltimore; Edward Wiley, Savannah, Ga, 1 package, per brig Augusta; E A Dalrymple, care of Didin, Norvell & Co, Baltimore, one package, per schooner Hornet; A E Miller, Charleston, S C, one package, per brig Perry; C Stimpson, Boston, 1 package, sent to C S Francis; T Latimer, Philadelphia, 1 package, per Union line; Rev Robert Davies, Belleville, N J, 1 paper bundle, left at Balls, Barclay-street; George Rowland, Norfolk, 1 paper bundle, forwarded by schooner President.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Sing-sing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq., Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

A DICTIONARY OF THE CHURCH, by the Rev. William Staunton, just published by Sherman & Trevett, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

TROY FEMALE SEMINARY, *Troy, Rensselaer County, New York.*—Mrs. Emma Willard Yates, (late Mrs. Emma Willard,) having retired from the superintendence of the Troy Female Seminary, the Trustees have appointed her son, Mr. John H. Willard, and her daughter-in-law, Mrs. Sarah L. Willard, to be joint Principals. The Trustees have entire confidence in them both, and in their opinion, the management of the institution could not be entrusted to better hands. There will be no change in the system of instruction which has heretofore been pursued, and which has been so eminently successful.

Mrs. Sarah L. Willard, on whom the care of the pupils and the superintendence of their instruction will of course devolve, has been an inmate of the Seminary from her childhood; she was educated under the care of the former Principal, has been a teacher in the Seminary for twelve years, and for the last eight years its Vice Principal. To the former patrons of the institution she is sufficiently known, and does not require the commendation of the Trustees; she is assisted by seventeen teachers—the same individuals who have heretofore so ably filled the several departments of instruction.

Within the last year a valuable chemical and philosophical apparatus has been procured for the institution, in part from funds furnished by the State, and in part by the liberality of the late Principal, and a building owned by the Trustees, contiguous to the principal Seminary buildings, has been fitted up expressly for the lectures in these departments. The Trustees feeling perfect confidence in the present organization of the Seminary, and believing that its elevated character will be fully sustained, take pleasure in commending it to the public as every way worthy of their continued patronage and support.

Troy, December 4, 1838

Joseph Russell, Richard P. Hart, James Van Schoonhoven, Thomas Clowes, Robert D. Silliman, John D Willard, John P. Cushman, Griffith P. Griffith, Jonas C. Heartt, Stephen Warren, George B. Warren, Henry W. Strong, James Wallace, Leroy Mowry, John Paine, *Trustees.*

CONDITIONS OF ADMITTANCE.

Boarders $240 per annum, or $120 per term; $60 payable in advance. If extra branches are pursued, the advance required will be $75. For this sum the pupil is entitled to board, and all necessaries connected with it; such as room-rent, lodging, washing, fuel, light, &c., and to tuition in any or all of the branches constituting the extensive course of English studies here pursued. Extra charges are made for Music on the Piano, $15 per quarter; use of the Piano, $2; Music on the Harp, $20; use of the Harp, $4; singing lessons, $11 per quarter; Music on the Guitar, $10; use of the Guitar, $1; the French Language, $7 50; the Italian Language, $8; the Latin Language, $4; Dancing, $6; Drawing and Painting, $7; use of Patterns, $1; Oil Painting, $10; Botany, $3 per term. Lectures on Natural Philosophy and Chemistry, $5 per course. Interest charged where payments are not punctually made.

Books and stationary furnished on reasonable terms, or if parents prefer a stipulated sum for stationary, the charges will be $5 per term.

The school year, exclusive of vacations, consists of forty-four weeks; a term, of half the school year or twenty-two weeks; a quarter, of one-fourth or eleven weeks. The first term will commence on the third Wednesday of September, and continue twenty-two weeks, when, after a vacation of two weeks, the second term will commence, and continue twenty-two weeks. There will then be a vacation of six weeks.

Boarders can, if they choose, remain at the Seminary, and be instructed during vacations. A charge of $3 50 per week will be made for board and tuition in the English studies. Jan. 19, 6w.

THE ETON LATIN GRAMMAR.—In the press, and will be published by Sherman & Trevett, 142 Fulton street, on or about the 1st of January next, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem;* with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. James J. Acheson, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 7 to 9 o'clock. 4t*

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[a] The Rev. Francis Vinton is erroneously designated as an alumnus.
[b] The Rev. Richard F. Burnham should have been included among the alumni.
[c] The Rev. John F. Hoff should have been included among the alumni.
[d] The Rev. William Thurston is erroneously designated as an alumnus.
[e] The Rev. William Hommann should have been designated as an alumnus.
[f] The Rev. Benjamin Hutchins should have been designated as an alumnus, and the Rev. John Sellwood is improperly designated as such.
[g] The Rev. Caleb S. Ives, whose designation as such is omitted.

POETRY.

From the Barbadian.

THE HUMAN EYE.

Oh! there is in the human eye,
A light all other lights above,
A ling'ring ray that may not die,
Lit from the fires of heavenly love,
That beamed from the celestial eyes,
On sinless man's in paradise.

Tho' dimm'd its lustre, still the light
Bears witness of its source divine;
As those fair orbs that gem the night,
With dull diminish'd brightness shine,
When dimm'd by mists through ether driven,
Yet still they are the lights of Heaven.

Oh! who has ee'r beheld the gaze
Of infancy upon him turn'd
In love, in wonder, or amaze,
And has not with abhorrence spurn'd
The atheist and his creed defiled.
And bless'd his Maker in that child!

Yes in that cherub's eye there dwells
A meaning high and holy too,
That to the kindred spirit tells
A mystic tale; but, oh, how true!
That in its bright, clear, blue abode
Breathes a young spirit fresh from God.

What man has e'er beheld the beam
Of friendship's eye in sorrow's hour.
Nor felt the soul-reviving gleam
Like sunshine on his spirit pour,
And half forgot his misery,
Cheer'd by a brother's pitying eye!

Oh! who has e'er in manhood's morn
Been charm'd by lovely woman's smile,
Nor felt the soul within him borne
Upon the wings of bliss, the while
He first beheld her blue eyes swim
In tears of rapture, shed for him!

Lives he who on the battle field
Has mark'd the soldier's dauntless eye,
Nor felt in that firm glance reveal'd
The augury of victory,
When from the dark long silken lash
Bursts forth the spirit's lightning flash.

Oh! who has gazed on nature's strife
In the last mortal agony,
And seen the fitful fire of life
Extinguish'd in the glazing eye,
And felt not that the living soul
Exerted there its last control!

Yes! though the quivering frame may seem,
As the sensation still did last,
'Tis but affection's fever'd dream,
The spirit in that passing past,
And long ere now the path has trod
That leads through death to heaven and God.

Oh, yes! within the human eye
There is a light all lights above,
A ray divine that will not die,
Lit from the fires of heavenly love,
That even by death unquench'd shall be,
To beam through all eternity.

From the British Critic.—(*Review of Pashley's Travels.*)

THE CHRISTIAN TRAVELLER.

The modern traveller leaves behind him not "the church bells of his home" alone, the house of his fathers, and the religious sympathies and associations of his youth—this alone is no small evil, yet by comparison, it is inconsiderable. The Christian world is divided against itself; the members and ministers of the Church are debarred from communion by crossing a river or a mountain. One evil of this monstrous anomaly is evidently its effect on the traveller, to whom it is the source of numerous temptations, varied as are men's dispositions. A zealous and serious man is tempted to an uncharitable bigotry; to a separation in heart and affections from those who reject much which he regards as sacred, and who refuse to admit him as a brother. This evil has often prevailed in former times, and is exemplified even in the work before us, by the alienation which exists between the members of the Greek and Latin Churches. By such a spirit the union of the East and West was endangered as early as the era of Polycarp, in the course of the controversy on the Paschal season. But times are changed, and men have changed with them, and the modern English traveller is seldom to be charged with superstitious bigotry. From another danger however he is not exempt: he is not unlikely to forget altogether the sacred doctrine taught him from his infancy, the article of faith of ONE CATHOLIC AND APOSTOLIC CHURCH; he may easily adopt a spurious liberalism which regards the Church as little more than an abstract idea, and her communion as no great blessing; he may esteem religion as a matter between God and the heart of each individual; nay, if he be not guarded by a strong religious principle beguiling him into a happy inconsistency, he may go so far as to imagine that it matters not very much of what shade be a man's faith, so that it is untainted with that worst of heresies in the estimate of a modern liberal—a bigoted attachment to his own church and creed. The end of this downward course is then at hand, and it is—absolute infidelity; an indifference to all religion as such, and a preference of one form over another, only as it interferes less with the course of the world; in other words, as it fails to be, what at her peril the Church must ever be, a restless society, acting continually on the aggressive against men's vain notions and corrupt practices, and bringing all things into subjection to the obedience of CHRIST.

And after all, and with all his liberalism, yet in one main point he resembles the veriest bigot. Each alike becomes an insulated being, separated by an impassable gulf from the religious worship and faith of the land in which he sojourns. The church bells are to him no call to devotion, the holy seasons pass by unnoticed, and the man stands aloof from a society of Christian brethren, as if he were surrounded by Mahommedans or Heathens. Against these dangers it is not easy effectually to guard. Nay, it may sometimes be impossible to preserve aright the contending claims of truth and love. To honor the Roman Church and the Roman bishop, for example, without countenancing the errors of Popery, is a perplexing problem to every English Catholic at Rome: nor is the embarrassment much less in Greece and other countries. There is room for much honest doubt, and many serious questions; and our eyes ought to be open to the fact, because these questions have not unfrequently been adduced as a fatal objection against the true Catholic doctrine of the Church and Church authority. Yet, in truth, admitting all their force, why should they be so regarded? May not a Churchman confess a degree of perplexity? Nay, may he not even urge that perplexity was to be expected as the natural, the legitimate offspring of sin? For the present condition of the Church is one of schism: and schism is sin: and sin in nations, as in individuals, is sure to beget doubt, and difficulty, and uncertainty. Men break the barriers of God's law in hopes to simplify matters, and to find some shorter way; but soon they are bewildered and lost in a wilderness of their own choosing. So has it been here. But these perplexities are the effect only of our separations, no necessary consequence of Catholic doctrines: but the reverse. Mr. Pashley would have us believe that the fourth century was an era of corruption and bigotry: it was one, unquestionably, in which sound Church views universally prevailed—and how stood this matter then? The theory of the Church was then exhibited in operation before all the world, and men actually knew the disciples of CHRIST by the love that they had one toward another. Then there reigned throughout Christendom, not uniformity but unity. Like the surrounding atmosphere, the Church of God encompassed every land in one unbroken tide of blessing, but admitted variations in each, suited to the distinction of climates and the character of the inhabitants. There were various languages and customs; there were different rulers; but the Church was one, as her LORD is one; her rites were but the varying rule of the same blessed company; her rulers every where acknowledged in their brethren the same authority which they exercised themselves. Every where was the same precious deposite, the holy apostolical tradition committed in each Church to the line of bishops, and in every succession maintained inviolate in the creeds and mysteries of the Catholic Church. Here then was unity; but for uniformity in those lesser matters which that tradition had left undecided, or had ordered variously in the separate Churches, they contended not. When, therefore, the Christian left England for Greece, or the Roman visited the cities of Asia, he changed his language; he found some practices which were unknown to him; but he could not for a moment imagine that he had left his own Church behind him; that the rites of a foreign land were those of another society, or her bishops and rulers no more to him than other men. For he was a Christian, and wherever the Christian went he was a member still of the same holy city; and as in England he belonged to the English, so in Rome he was a member of the Roman, and at Ephesus of the Asiatic Church. To her rulers he owed, for awhile, all loyalty and spiritual allegiance; from their hands he received the holy mysteries entrusted by the LORD to his mystical body, and derived from her to each of her faithful children. And for lesser matters, for ceremonies and rites, which varied in different lands, he had no new lesson to learn, he had ever been taught to obey in these things the laws of that Church on whose bosom he was cherished for a season.

That such was the ancient rule, is too notorious to need confirmation; but we will cite one authority, because it chances to relate to one of the questions which Mr. Pashley has handled in his usual irreverent and supercilious spirit. He tells us that "the Greek Christian is scandalized at the Latin for fasting on Friday and Saturday, while he mortifies the flesh on Wednesday and Friday," and then adds, as one of the discoveries of his foreign travels, "Wednesday was the day on which our LORD was betrayed; Friday that on which he was crucified." In this, as in other parts of the work, he assumes an air not uncommon with those who love to represent it as one grand discovery of modern liberalism, that men who agree in all important matters ought not to contend concerning trifling differences. But in truth, this has ever been a great Catholic principle, although, like others, too often drowned by the din of controversy and the violence of human passions. In illustration of our meaning, we may refer to the reply of Saint Austin to the inquiry how a Christian ought to act with regard to the religious rites of foreign Churches which he chances to visit? He answers, first, that he must adhere to baptism in the name of the Trinity, and to holy communion, and any thing else, if such there be, which is commanded in the canonical Scriptures. Next he must observe whatever is sanctioned by the universal Church throughout all the world, as the annual observance of our LORD's birth and death and resurrection, and of the coming of the HOLY GHOST; for this agreement could not have prevailed but by a command from the apostles, or from a general council, the authority of which is most wholesome in the Church. Then he adds, "As for those things which vary in different countries, as, for instance, that some fast on Saturday, others not, this whole class of observances is optional. Nor is there any better rule for a sober and wise Christian, than that of acting as the Church does, which he chances to visit. For whatever cannot be shown to be contrary to faith or morals, should be deemed indifferent, and observed for the sake of union with those among whom we live. I think you have heard me mention, but I will recall it to your memory, that when my mother joined me at Milan, and found that the Church did not fast on Saturday, she was at first disturbed, and perplexed what she ought to do. I did not trouble myself with such matters, but for her sake I asked counsel on this point from Ambrose of blessed memory. He replied, that he could not teach me any thing but that which he practised, because if he knew of any thing better, he should himself observe it. I suppose he meant to give no reason, but direct us on his own simple authority, by no means to fast on Saturday. But he went on and said, 'When I go to Rome I fast on Saturday; when I am here I do not; and you too, whatever Church you chance to visit, observe its rule, as you would not scandalize another, nor have him scandalize you.'" (Epist. liv.)

Here is true and enlightened liberality; as far from the sneer of a modern liberal who contemns all scrupulosity in religious questions, and makes no distinction between rites of Catholic and of local authority, because he "cares for none of these things," as from the narrow-minded bigotry which would exalt one man, or one nation, or one Church, over every other. When the members of the Church acted thus, they carried out the true Catholic rule—"In necessariis unitas, in dubiis libertas, in omnibus charitas;" and Christendom was indeed as a city which was at unity with itself. But if men's passions have now divided it against itself; if they have invented imaginary differences, and aggravated into schism those which have a real existence; if novel doctrines have overlaid some Churches, and others [illegible] cast them aside, and with them a part of the deposite committed to their care, can we wonder, or shall we argue that the Catholic doctrines are not founded upon a rock, because there is some difficulty in deciding how a Christian ought to act under circumstances so disastrous?

Yet our practical difficulties surely are less than mere theorists imagine. It is plain enough, for instance, that the English Church laments all schism as a sin, and that whenever her children draw near to her holy mysteries, she teaches them to pray, "that all who do confess God's holy name may agree in the truth of his holy word, and live in unity and godly love." Thus she holds forth the hand of fellowship to many who refuse communion with her, but whose orders and sacraments she acknowledges, because they have not erred so widely as to forfeit the name and privileges of the Church. The English Christian, then, who visits countries oppressed by Papal domination, or those of the more unhappy Greeks, is not among strangers, but among those whom, with all their errors, he recognises as his brethren. Never can he feel or profess himself to be a mere bystander, an impartial witness of Roman, or Greek, or Mahommedan superstitions. Wherever he finds Christians, and however degraded by ignorance and superstition, it is his joy to unite himself to the despised servants of his LORD. Not scornfully, but with an affectionate sympathy, will He regard their miseries, for "if one member suffer, all the members suffer with it." Upon their very offences and corruptions he looks with no hard and supercilious curiosity; for these are the shame of his brethren, the pollutions of the temple of the HOLY GHOST, the scars and wounds of the body of CHRIST. Rather will he mourn over them with something of that loyal and yearning reverence with which the holy women followed Him to his cross, and to his tomb, and saw His sacred form scourged and pierced and crucified, and knew not as yet why these things were, but "waited, standing afar off, and beholding," until the mystery should be accomplished. In this spirit will he stand aloof from those things which are condemned by his conscience and the rules of his Church; but to every laudable or even innocent custom of his brethren around him, he will carefully conform himself. If the Greek, for example, have left uncorrected the imperfections of the Julian calendar, and thus by an astronomical error, observe the sacred seasons according to the old, not the new style, he will choose to adopt their practice rather than separate himself from his Christian brethren, and act as one unconcerned in his LORD's birth, and death, and resurrection. And if the Eastern Church has forbidden to her children the use of flesh on Wednesdays and Fridays, he will be ready, with the great Apostle of the Gentiles, rather to eat none while the world lasteth, than to outrage their best feelings and identify himself with the infidel Turks, by a total apparent disregard of the days on which his Master was betrayed and crucified.

If, as we believe, God has raised up the English Church to reflect again to the world, in these latter days, the brightness of primitive times, and of the primitive faith, we can fulfil our high destiny only by acting in the spirit here described. The English traveller cannot but be regarded as her representative. If his conduct and sentiments be those of an enlightened Catholic, the ignorant and oppressed natives will naturally lend a favorable ear when he lifts his voice against real corruptions. But if they see in him a total absence of all external religion, and if he treats that which prevails among them as a mere heathen superstition, he enlists against him every holy and religious principle of their hearts; and what can follow, but that the English Reformation will seem to them only an out-break of infidelity, and that Catholic faith and practice will more and more be associated with superstition and corruption.

In these remarks, we have assumed that the traveller finds himself among the members of a corrupt branch of the true Church, and that his object is to maintain and recommend to them such a course of practice as would have been approved by its ancient worthies in purer times. But all such considerations must of course appear absurd to him who believes his own church and faith to have had their first origin at the Reformation; and that the abuses which he sees in unreformed countries, are but the remains of the primitive system, unmodified as yet by the march of improvement. In this case, he cannot claim any thing in common with foreign Christians. His Church has never had any connexion with theirs. It is by himself, and not by them, that the ancient faith has been altered.

From the Barbadian.

WILLIAM TAYLOR MONEY, ESQ., THE LATE BRITISH CONSUL AT VENICE.

This most excellent man holds out a noble example to consuls generally; and we regret we cannot insert at length the interesting history of his life, as given in the work of Mr. Rae Wilson, who visited him. ***Records of a Route through France and Italy, with Sketches of Catholicism.*** We have only room for the following.

"It was the habitual practice of Mr. Money to visit, during the week, every English ship in the harbor, to examine into the state of their crews, and encourage their respective captains to a regular course of reading from the word of God, accompanied by earnest prayer; to inquire into all their wants and grievances; and to relieve and redress them as far as circumstances could possibly enable him to do.

"A spacious apartment I saw in his own house, had from his very first arrival at Venice, been freely appropriated by him to the hallowed exercise of the Sabbath; and here, it may be observed, he was not one of those who shrink from the idea of being considered too strict, nor of those who hold that religion is 'all very well in ***moderation.***' No, he was a man of greater moral courage, and dared to do all that Christian duty called on him to perform. All on board each ship were invited to attend, and to share in the praise of their God.' The children of the engineers and smiths attached to the steam packets were also gladly welcomed into Sunday school classes, and had unfolded to them by Mr. M. the rich blessings of the everlasting Gospel of peace. At eleven, the service of his little sanctuary commenced, and was conducted by himself in strict conformity with that of the Church of England, followed by a sermon adapted to the occasion.

"Some of the seamen received Bibles or tracts, and two or three were often taken into his room, and there paternally admonished to search after and rest on those divine truths which the inspired volumes hold out, and to the observance of all, through the finished atonement of a crucified Redeemer, as the 'only name under heaven whereby we must be saved.'

"At six, the engineers and smiths, wives and children, reassembled round his table, and each individual read in turn a verse out of the Bible. All present were encouraged to ask questions and communicate their impressions, and thus this little meeting, having solely the honor of God as its resting point, never failed to become one as delightful as it was salutary. Even French, German, and Italians were seen assembled at this table.

"The motto of this excellent man was '***Factis non verbis,***' and most truly did he in his own person exemplify its just application. His was a religion not of words only, but of deeds. No circumstance could induce him to allow one hour of the Sabbath to be infringed upon or misspent; his love and reverence for that day, and his chastened enjoyment of it, can only in their fullest extent be known to those who in unbounded confidence shared with him in all his foretastes of the sabbatic blessedness of heaven. If any even supposed necessary call on his time or politeness, came in the way of or militated against his duty to God and obedience to his commands, it found no place in his heart, and often did he hazard, as the world would express it, the displeasure of others by his decided and unequivocal manner of declining invitations for the Sabbath-day, so that no one for an instant could doubt the real sincerity of his heart in the service of his God—and why? because it was the *Creator* not the *creature* that he worshipped.

"Two striking instances occurred. One after assuming the charge of his consulate, when the most considerate deference to his religious feelings were paid by the Viceroy and Governor of Venice, by their *thenceforward* simultaneous ceasing to invite him from home on the Sabbath, and in lieu thereof substituting a weekly one each, at the moment conveying their marked acquiescence in and respect for the conscientious motives by which he was regulated, in thus declining their respective invitations. From that hour up to the period of his death, sentiments of the most friendly regard were from that exalted quarter invariably manifested towards him.

"The other instance took place when he was in Parliament with the Speaker of the Commons' House, who, with similar feelings, had the integrity at once to admit the full force and applicability of the reasons urged against passing the smallest portion of the Sunday other than in the personal discharge of its sacred duties to God in the bosom of his own family.

"Truly may it be said of Mr. Money he was the most unassuming of men—by temper possessing every moral virtue—by religion every Christian grace. He had a humanity that melted at distress—a charity that not only thought no evil, but expected none; and he exercised his duties, public and private, with a uniform unbending integrity which nothing could equal."

After further observations, it is added, "Thus did the life of this estimable man become one uniform pattern of those precepts which, with so ardent a zeal, so winning and so touching a simplicity, he endeavored to recommend to general practice. His ennobled aim was ever to act up to those clear rules of conduct as laid down by revelation, and by fearlessly yet humbly acknowledging in all his ways the great King of kings—by studying to promote his glory, by endeavoring to make his light shine as the day, and in dependence on his almighty strength and grace, by drawing sinners to the foot of the cross; he conferred an honor on the British consulate in the city of Venice, over which he presided, that neither time nor change can obliterate or diminish. On the whole, few men have ever passed a more useful and blameless life, and of him it may be truly said, that 'his whole time was employed either in doing good, or in meditating it.'"

"Thou art gone to the grave, but we will not deplore
thee,
Whose God was thy ransom, thy guardian, and
guide;
He gave thee, he took thee, and he will restore thee,
And death has no sting, for the Saviour has died!"

From an old English Prayer-book.

A FORM OF PRIVATE DEVOTION.

A PRAYER FOR THE GIFT AND GRACE OF REPENTANCE.

Almighty and eternal LORD GOD, who art of purer eyes than to behold iniquity, and hast more especially enjoined all those who compass thine altar to wash their hands in innocency, vouchsafe me unfeigned repentance for my past sins, a hearty sorrow and contrition of spirit to lament my sinfulness, and most firm and steadfast purposes to lead a new life. It is the voice of thy wondrous goodness and mercy, that if the wicked will forsake his ways, and the unrighteous man his thoughts, thou wilt have mercy upon him, and abundantly pardon him. O let thy goodness (whereof I have had so great a share and plentiful experience) lead me to repentance not to be repented of, that I may receive remission of sins and lead henceforward, a sober, righteous, and godly life. Have mercy upon me, O LORD, and according to the multitude of thy tender mercies, blot out all my transgressions, for thy mercies, sake in CHRIST JESUS, the Son of thy love, whom thou hast set forth to be the propitiation for our sins. Grant this, O merciful Father, for the sake of my blessed Saviour and Redeemer. *Amen.*—See Ps. vi., xxv., xxxii., xxxviii.

A PRAYER BEFORE SELF-EXAMINATION.

O LORD, thou that art the searcher of all our hearts, and a discerner of the very thoughts, and in whose sight all things are naked and open, be pleased to impart a ray of thy heavenly light, to discover all the sins and infirmities of my past life, and whatsoever else thou knowest wherein I have done amiss, that henceforward, no secret sin may lie undiscovered and corrupted in my soul, that by examining my life and conversation by thy law, the rule and measure of my duty, I may understand the true state and condition of my soul; and from a just sense and sight of all my transgressions, through the assistance of thy grace and heavenly benediction, I may be enabled to reform my life, and to turn my feet unto thy testimonies, so faithfully to search and examine my own conscience, that I may live to thee and thy glory in this world and be admitted to thy everlasting joys in the world to come. Grant this for thy mercies' sake in CHRIST JESUS. *Amen.*—See Ps. cxxxix.

BRIEF HEADS OF SELF-EXAMINATION UPON EACH COMMANDMENT.

First Commandment.—Though I have not atheistically denied the being of a God, or wickedly renounced him by apostacy, yet have I not loved, desired and delighted in other things more than in God? or, have I not feared man, and dreaded the displeasure of the world more than God? or, have I not trusted in men, and relied upon the world more than upon God? Have I not despaired of God's mercy? or, by presuming too much upon it, encouraged myself in sin? Have I not been unthankful for mercies received; or, have I not ascribed the glory and honor of what I now enjoy, to myself more than to God! (Say) God be merciful to me a sinner, and lay not this (or those) sins to my charge. Repeat the same at the end of every commandment.

Second Commandment.—Though I have not worshipped God by images, yet have I not entertained gross and false conceptions of him? or, have I not wilfully omitted coming to church or to the public prayers, when I had no just occasion to hinder me? or, have I not rudely, or irreverently, or wantonly behaved myself during the time of divine service? or have I not wilfully refused to come to the Lord's supper when I have been called to it? or, have I not rashly and unadvisedly received the sacrament without a preparation? or, have I not broken my vows and resolutions which I then made?

Third Commandment.—If I have not openly blasphemed the name of God, yet have I not lightly or irreverently spoken of him? or, have I not profanely jested upon, or abused his holy places or person[illegible] any thing else dedicated to his service [illegible] I not taken God's name in vain, by common swearing and cursing? or, have I not taken false and unlawful oaths? or, have I not broken my own vows and resolutions especially my baptismal?

Fourth Commandment.—Have I not neglected the worship of God upon his Sabbaths? have I not spent part thereof in vain sports, idle discourses, visits, and many other unnecessary businesses? or, have I not suffered others to profane the Sabbath, when it was in my power to restrain them from so doing?

Fifth Commandment.—Have I not been stubborn, irreverent, and undutiful towards my parents, rejecting their counsels, despising their government, and coveting their estates before their death? or have I not contributed towards their necessities when they were in want, and I had to help them? or, have I not been stubborn and unfaithful to my master, refractory and unthankful to my minister, peevish and unkind to my friend and companion?

Sixth Commandment.—If I have not actually taken away the life of any person, yet have I not made my neighbor's life grievous by oppression, rage and violence against him? or, have I not by fighting, or quarrelling, wounded his person? or, have I not tempted him by any vice or intemperance, to destroy his health, and so shorten his days? or, have I not, by false and contumelious speeches, wounded his good name and reputation? or, have I not, by my own luxury and intemperance in eating and drinking, been accessory to my own death?

Seventh Commandment.—If I have escaped the grosser acts of adultery and fornication, yet have I not conceived lust in my heart, and neglected the means to preserve my own and others chastity? or, have I not by gluttony and drunkenness, or any other impure thought defiled my soul? or, have I not accustomed myself to filthy talking, jesting, and immodest garbs, and unchaste behavior in common conversation.

Eighth Commandment.—If I have not been guilty of common and public stealing, yet have I been true and just in all my dealings? or, have I not contracted debts, when I was conscious to myself that I was not able to pay, or make restitution? or, have I not wasted my own or others' estates, by riotous living? or, have I not by violence and oppression exacted of my inferiors, or, by unlawful usury, taken advantage of their necessities?

Ninth Commandment.—If I have not before the magistrate sworn falsely against any man, yet have I not accustomed myself to lying and slandering? or, have I not accused my neighbor unjustly? or have I not concealed the truth of another, when justice and charity obliged me to give evidence of it? or, have I not unjustly sought to uphold, or to blast my own or others' credit?

Tenth Commandment.—Have I not secretly complained against the providence of God, as if others had too much, and I too little? or, have I not, by unlawful means, endeavored to deprive others of their goods and prosperity? or, have I labored truly and faithfully to get my own living, and to be content with that state of life unto which it pleased God to call me?

A PENITENTIAL CONFESSION OF SINS WITH AN HUMBLE SUPPLICATION FOR MERCY AND FORGIVENESS.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through JESUS CHRIST our LORD. *Amen.* See Ps. li., vi., xxxii., xxxviii.

AN ACT OF CONTRITION.

Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Wo is me, O LORD, who was conceived and born in sin; the thoughts of my heart are inclined unto evil from my youth. Wo is me, that have sinned against thee, my Creator and kind benefactor. LORD, I have done evil continually in thy sight, and my life hath been little else than one continual course of impiety, unthankfulness, and of unworthy returns for all thy goodness and loving kindness to me. Wo is me, that I should thus requite the LORD. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my sin! O gracious LORD, look on me as thou didst on the Apostle St. Peter, and let thy compassionate look so pierce my stony heart, that I may weep bitterly for my sins, and produce in me that godly sorrow which worketh unto salvation not to be repented of, for JESUS' sake.—*Amen.* See Ps. xxv., xxxii., xxxviii.

A RESOLUTION TO LEAD A NEW LIFE.

And now, O LORD, I do not only with great shame and confusion of face confess and bewail the sinfulness and vanity of my whole life, but I do steadfastly resolve and purpose (through the assistance of thy grace and holy spirit directing me) 'to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the lusts of the flesh.' Be pleased, O LORD, to strengthen and confirm these good resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to the state of salvation through JESUS CHRIST my Saviour, who died for my sins, and rose again for my justification; and I humbly beseech thee, for his sake, to give me grace to continue in the same unto my life's end.—*Amen.* See Ps. i., xxiii., xxiv., xxv., cxix., cxxvi.

A PRAYER FOR FAITH IN GOD'S MERCY THROUGH CHRIST.

ALMIGHTY GOD, our heavenly Father, who, for the more confirmation of our faith and confidence in thy mercy, hast in thy holy Gospel declared, that whosoever believeth in thy Son JESUS CHRIST shall not perish, but have everlasting life; and that this is life eternal, to know thee, the only true God, and JESUS CHRIST whom thou hast sent. Increase this knowledge and confirm this faith in me evermore. O let me not rest in a dead faith, but that I may have such a lively faith as will show itself by love and good works; such a victorious faith, which may enable me to overcome the world, and conform me to the image of thy Son JESUS CHRIST in whom I believe. O grant me such a due sense of thy infinite mercy, showed to mankind in so much misery, as may never depart out of my mind. I steadfastly believe, O blessed JESUS, that thou didst suffer upon the cross to save me, and all the world, from the guilt and punishment of our sins; O give me that grace, that I may die to sin, and rise again unto righteousness. Accept of my imperfect sorrow, repentance, faith and imperfect resolution; and let the precious merits of my crucified Saviour supply all my wants and imperfections. Thou hast said, come unto me, all ye that are weary and heavy laden, and I will refresh you. O blessed JESUS, I come unto thee in all humility, and deeply sensible of my great unworthiness; O do thou bear this burden of sin for me, and refresh me with comfortable hopes of thy mercy and forgiveness, and the truth of thy salvation. Grant this, O merciful Father, through the same thy Son JESUS CHRIST.—*Amen.* See Ps. xix., lvii.; Eph. ii. 6, 11.

A THANKFUL REMEMBRANCE OF THE DEATH OF CHRIST.

ALMIGHTY GOD, our heavenly Father, who of thy tender mercy didst give thine only Son JESUS CHRIST to suffer death upon the cross for our redemption, and hast instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort. Behold, I do most affectionately, and with all the powers of my soul and body, return thee most hearty praise and thanksgiving for thy great mercy and tender compassion to me and all mankind, in sending thine only Son into the world to redeem us from sin and misery, and by his meritorious death and passion, to purchase for us eternal life. Grant, O LORD, that I may always most gratefully remember this exceeding love of my only Saviour JESUS CHRIST thus dying for me; and work in me all such holy and heavenly affections, as may dispose my heart to be a worthy guest at thy holy table prepared for the continual remembrance of the sacrifice of the death of CHRIST, and of those benefits which we receive thereby. Praise the LORD, O my soul, and forget not all his benefits, who forgiveth all thy sins, and healeth all thine infirmities, who saveth thy soul from destruction and crowneth thee with mercy and loving kindness. See Ps. ciii., 2, 3, 4.

A PRAYER FOR THE GRACE OF CHARITY.

O LORD, who hast taught us that all our doings without charity are nothing worth; send thy HOLY GHOST, and pour into my heart that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee; more especially, when I am going to commemorate the unspeakable love of my blessed Saviour in dying for me, let not my heart be destitute of love towards my brethren; extend thy mercy and forgiveness to all mine enemies, persecutors, and slanderers, and turn their hearts; which I as sincerely beg for them, as I hope for mercy and forgiveness at thy hands. Possess me with kindness and goodwill for all mankind, that my faith may work by love, and dispose my heart, according to my ability, to administer towards the wants and necessities of those who are anywise afflicted or distressed in mind, body or estate, and to do unto all men as I would they should do unto me; and give me that charity which covereth a multitude of sins, that, by doing good for evil, all men may know that I am thy disciple. Grant this for JESUS' sake.—Amen.

Our hope stands upon God's love in his Son.—*Romaine.*

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.
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